The Universalist Leader

Boston and Chicago — October 4, 1924

Pacific School of Religion Calif.

Temples of the Living God

TAKE interest, I implore you, in those sacred dwellings which one designates by the expressive term: Laboratories. Demand that they be multiplied, that they be adorned: these are the temples of the future—temples of well-being and of happiness. Here it is that humanity grows greater, stronger, better.

Louis Pasteur.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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1. **The Universal Fatherhood of God.**
2. **The Spiritual Authority and leadership of His Son, Jesus Christ.**
3. **The trustworthiness of the Bible as containing a revelation from God.**
4. **The certainty of just retribution for sin.**
5. **The final harmony of all souls with God.**

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

MUST GO THROUGH WITH IT

AT the close of a recent meeting at which the speaker was the President of the Universalist General Convention, a veteran minister stepped up to him and said, "As to the five-year program and every item on it, we must go through with it, whatever we have said about it in the past."

There is fine loyalty and sound sense in the remark. This does not mean that we are to sink our individual opinions or act merely like cogs in a machine. It means that we can't get anywhere without united action, and we can't have united action without some willingness to see it from the other fellow's standpoint.

On the main items of the Five Year Program the Universalist General Convention has declared itself in successive conventions in an unmistakable way. Over the method of putting the thing before our people the Board of Trustees has thought, prayed and worked, until a plan has been made. In every detail it is not what all of us want, but it is infinitely better than any one of us alone can produce. It ought to be talked over in every parish. That much we owe to the men who made it.

The striking thing is that where it is talked over, it wins support. Where the rank and file have a chance to get at it, examine it, test it, it appeals to them.

It interests men and women of daring, initiative and vision.

In substance it puts into one budget the new projects which the church at large has approved and the old projects we are in honor bound to carry along. It says to our churches: "We need a million dollars at the rate of $200,000 a year. We have apportioned the amount among the churches. Here is your share. These are the things it is for. Will you stand by?" Some are very strong for the Washington church and lukewarm about a students' home in Japan. Others want the Pension Plan and no Washington church. Still others would give everything above running expenses to the missionary cause.

The Board and the Convention have not gone all the way with any of these partisans. They have said, "We are for what you want, but for much more beside, and we can do it."

We have debated these projects. We have advertised them. We have committed ourselves to them.

If they were wrong things we should say, "Let us reverse ourselves even now." But they are right projects and we therefore say with the veteran preacher, "We must go through with it."

* *

OUR LOCAL CHURCH NEWS

WE never have belonged to the group which says: "We are not interested about what is happening in all the little local churches. Why waste space on things not of national importance?"

On the contrary we take the view that every human being is of interest to every other human being, and that the little local churches and the big local churches alike are working out the principles on which all progresss depends.

If we could understand fully what the most remote community is—the church in it and the people who attend it—we should know what God and man are.

What the people of the local churches are doing therefore has significance. Not only that, properly told, it has interest. Church news is not a side issue. It is one of the big things in religious journalism. Every editor wants the news and goes after it.

There are difficulties in getting it. The greatest difficulty of all is that many people do not realize what news is. The thing seems so trifling that it is not worth telling. Then the ministers upon whom church papers have to depend to write it up or to secure reporters frequently are disgusted at what they characterize as bare-faced attempts of other ministers or laymen to advertise themselves. Sometimes they misjudge their brethren, at other times their instinct is sound, but it operates the same way, and they hold back the news. A more frequent obstacle to getting the news is the lack of time to write it up in form for publication. Naturally the minister thinks it is better to mail the church bulletin or a marked copy of the local paper than not to send anything. And offices like our own work desperately hard to cull important things from the columns of local papers and from parish bulletins.

We must say frankly, however, that we can't do it in this way. There are not enough of us to do the work, and we have not enough money to hire some one else to do it. We must ask for church news

in form for publication. Generally what has happened is better than what may happen; and always the concrete is better than the abstract, the concise than the diffuse, the recent happening than the stale news.

Correspondents as a rule do not realize that the paper goes to press five days before the date it bears, so that it can be delivered by mail somewhere near that date. News, therefore, to reach an issue ought to be in eight to ten days in advance of this date.

Nor is it a good plan to hold items for other items. Some even wait and summarize the events of a year. That is good policy for annual meetings, but poor journalism. We want speed. We want news fresh, or if that is impossible with a weekly journal we want it the least stale possible. We want truth, but wherever possible we want it written by people who still believe that an omnipotent and loving God is back of everything.

"Views are not news," said one city editor to a group of clergymen discussing this question. "How about Fosdick's and Bryan's views?" was the quick response, and the editor answered, "There are exceptions." Within reason, we want the views that are news.

The thought of the community, the relation of the local church to other churches and to town or city projects, the weal and woe of those who bear the burden of the church, gifts of Universalists to the local church or the Y. M. C. A., the nomination and election of Universalists to public office, pathmaster or president, union work with other churches, the activities of parish organizations, especially the new things tried out with success, sermon topics, the achievements of the preacher and those who preach for him, and the achievements of the laymen and women—all these are the bone and sinew of the news we are after.

We know very well that the funniest things won't be told and the most interesting things of all can't be told, but we urge all our parishes to send in the news and to send it while it still is news.

* *

THE WASHINGTON CHURCH

SAID Dr. John Murray Atwood at the New Hampshire State Convention: "As a denomination we need a creditable church in the National Capital. We have not had it and that is one reason we have been held back. We propose to have it, and when it is built it will strengthen our cause all over the country."

The same night the General Superintendent, speaking to the Maine State Convention, declared: "The thing which worries me about the five-year program is not that it is too big. It is that it is too little. I'd like to see the noblest kind of church we can build in Washington as a memorial to those who have served our country and our faith. And at the same time I'd like to see by it a great broadcasting station so that every night we could throw Universalism into the air." And the Convention applauded him to the echo.

The Rev. Roger F. Etz, General Secretary, the same week was at the Pennsylvania State Convention in Girard declaring that we need the Washington church as "a great home missionary and foreign missionary project." "In Washington," he said, "are representatives from all parts of the world and from all sections of our country. Let us put there a noble and beautiful structure that will itself speak of our noble and beautiful faith."

The thing is under way at last and gathering momentum.

The Washington church, which has done so much already, has released Dr. Rice, its pastor, for such service in the campaign as the General Officers need.

We are closing up our ranks on this project and it is going through as a part of something bigger than any of us thought of at first.

* *

FIRST THE BLADE, THEN THE CORN

IF to make partial self-government work "a certain degree of reason, moderation and regard for the common welfare in the representatives chosen" has to be pre-supposed, as Mr. J. L. Garvin asserts in the *London Observer*, and if instead the representatives show nothing but a spirit of destruction, should full self-government to a country like India, for example, be given? In other words, "Should a successful act of destruction open the way to full self-government?"

We confess that we agree with Garvin that it should not. First must come the blade, than the ear, and then the full corn in the ear.

* *

THE MINISTER'S WIFE—GOD BLESS HER

THE Universalist Church has been blessed throughout its century and a half of existence by the high quality of the women who have served it as ministers' wives. We know that our Church grew from more to more and extended its influence from day to day because of the support, strength and encouragement given to the ministers by their wives. The story of the rise of the Universalist Church is shot through and through with the glory of womanhood. But for the sweet and holy and courageous women who have helped in the spreading of our faith, our Church would never have grown as it has.

We know our women will be interested in the following description of the wife of John Murray, which appeared in the *Boston Transcript* recently. After reading it, we feel that we understand more clearly why it was that John Murray was able to do so much.

In his article about the Sargent Family, Joseph Edgar Chamberlain says: "Another Copley, remarkable for its realization of a very different character, is that same master's portrait of Judith Sargent (Mrs. John Murray). Judith Sargent is a pleasing and evidently good-humored young woman, with a very high forehead. She is seated with her right hand over a basket of roses, and her left so poised over the arm of her chair as to display the parted fingers, which taper most aristocratically. Her gown and cape are luxurious and beautiful, and the expression of her face, though it is serious, seems to have a background of deep and cheerful thought. It is not hard to believe that she was suspended from the Congrega-

tional Church at Gloucester for joining the Universalists, after having first married the Universalist minister. Such a woman could hardly have held to the fierce Puritan doctrines. Also it is not hard to sympathize with the account of her given by Lucius Manlius Sargent, her cousin: 'She was a most kind, effectionate and excellent lady. I always called her Aunt Murray, and while there was a symbal in the locker I got it. Her buckwheat cakes and her symbals were incomparable. She wrote poetry by the acre, but not to compare with her symbals.' (I do not know what a symbal is, but it is evidently something very good in the culinary line.) Judith Sargent, who died in 1820, wrote for the papers copiously under the names of Constantia, Honora, Martesia and Philenia." *H. H. N.*

* *

JAZZ

A DETROIT minister recently defined jazz as a revolt against established law. He said that historians of the future characterizing this age would call it "the age of jazz."

In music, all that the great masters have discovered and taught about harmony, melody, composition, has been violated defiantly in modern jazz. In art we have a realism which goes to extremes doing exactly the things the old artists forbade. In literature we have been passing through a similar period—some of the modern poets throwing their words about with the abandon with which painters have been scattering their colors.

In the church the minister preaches on "How a Young Man Proposes," and "Why Mabel Fell Out of Bed." There is something vulgar, common, inartistic, ineffective, about jazz.

If it be argued that it is a phase of liberty and is just a step onward toward better things, perhaps we can be patient with it.

With our history we ought to be the last to decry the spirit of revolt and the search for new truth. At the same time it is well to remember that two and two make four and no revolt can change this fact. Some great principles are well established. One great object of testing, proving, trying, sifting, is to hold fast to the good.

We are not strong for jazz.

* *

"EITHER ALL OR NOTHING"

THERE are many persons who put before us the alternative "either all or nothing." They present us a disjunctive Christianity. We must accept all or nothing. There is another attitude which accepts, if possible, "both and," rather than "either, or." These persons believe in a conjunctive Christianity. They see the wisdom, profit and pleasure in the boy's reply to his mother, who presented him with the alternative of mince pie or apple pie, and he said he would take both. The wise thing to do, wherever possible, without contradiction or inconsistency, is not to take life on the basis of either all or nothing, but on the basis of some or both. We grant that there are alternatives which must be chosen; we must accept some things and reject others; there are occasions when "either or" becomes a vital option. Nevertheless we hold that where possible it is wiser to choose some or both, and get our apple and mince pies.

This choice of either all or nothing is forced upon people by certain conservative theologians. They say we must accept the whole Bible or nothing. It is Hobson's choice. For these conservative thinkers it is all or nothing, and the all includes everything in the Bible. One such thinker told his theological students that his idea of the Bible was not like that of some liberal folk, who thought the Bible was built like a modern ship, with water-tight compartments, so that if a hole was stove in the ship it would not sink, but the Bible was like the old vessels without such modern devices, and so if a hole was made in any part of the ship, she sank; so if a single error was found anywhere in the Bible, it went to the bottom. We met this Princeton theological student in Berlin, and witnessed the sinking of his Bible-ship, and saw the bubbles rise on the surface. He is not the only one that has gone down, when presented with the alternative "either all or nothing." There is nothing so dangerous and so destructive to faith as such a position. Far better to take the whole Bible, its truth and error, and make a selection of the one and rejection of the other.

The same alternative of "either all or nothing" is presented to people with respect to the creeds of the Church. It is held that we must accept them entire or reject them entire. We can make no distinction between creeds, nor between the articles of any or all the creeds. They were formulated by the Church under the inspiration of the Spirit of God, and their very language is inspired, and as unchanging as their everlasting truths, which are the expression of the unchanging Mind of God. It is either all or nothing, and so some persons, particularly in the High Anglican Church, go over to the Roman Catholic Church, accepting all its dogmas, and others leave the Church and the very religion which it has so grievously misrepresented and wander in the desert of skepticism.

The same alternatives of either all or nothing are presented also with respect to the conception of God, the person of Christ, the doctrine of the Atonement, and Heaven and Hell. The fundamentalists are now stressing these alternatives, preaching their disjunctive Christianity, and thus confusing the minds of people.

Now what we have need to learn and teach is that for us human beings, here and now, we can not have all, and we are not forced to be so poor as to have nothing. We can not know all, nor believe all, nor do all. We can know only in part, believe in part, do in part. We must take all we can, believe all we can, do all we can, but we are not forced to take all or nothing.

We must learn to discriminate in matters of religion as we do in matters of daily life. It is not a question of "all or nothing," but of "some," and whatever is true, good, beautiful, we accept, make our own, and rejoice to possess. This allows for growth in selective judgment, assimilative power, and appreciative participation.

D. E.

Cruising in Convalescing Countries

XV A Few Days in France

John van Schaick, Jr.

IF one were to tell about all one saw, or describe all the interesting characters one met, or expose all of one's thoughts along the way, the Board of Trustees of the Publishing House could not pay for all the *Leaders* which would be filled.

After being stationary for over three weeks in London, having the most delightful kind of time going to school, we took up the white man's burden of travel with some reluctance. And our reluctance was by no means unjustified. Know then that the first Monday of August is one of England's bank holidays, that then a vast number of good citizens pick up wife and children, bag and baggage, and go for their holidays or vacation, that trains run in several sections and boats are booked full. Lines of taxis stretch for blocks, trying to reach the principal stations, and there is a grand scramble for places.

However, there are more ways than one—which is good Universalist doctrine traveling as well as preaching. *En route* to Havre for an unveiling, we went around by Paris when the direct way by boat from Southampton was blocked. And the longer way around was the shorter way in time. We had places reserved on the train from London to Dover. We connected with one of the fast little Channel steamers which cross the dreaded strip of water in one hour. Though it was packed, a deck hand found us chairs for a small consideration. Though many were sick, we were comfortable, but the passage was "moderate," which is midway between "calm" and "rough." Though a wild, pushing mob of tourists, mainly well-dressed Americans, tried to be the first ashore at Calais, we were shoved off on the apex of their wedge because our seats were at the gangway. Though there was a wild bawling and pushing in the little French custom house, our porter extricated us from it in jiffy time, and with one or two little chalk marks on unimportant baggage, passed the suit-cases through without delay. The system is for the porters to get the valises ashore and meet the passengers in the custom house. Each porter has a number which he gives to his passenger. This is all very well, unless the porter calls out in French and the passenger thinks *soixante-quinze* the name of a new kind of food. A member of the American Bar Association said that the day he crossed the custom house was a mad house. For prospective travelers, the one word of advice needed is, "Keep cool," and also, "Get on to the system and follow it." These custom houses are about the same the world over, nothing very formidable. The most strict and difficult of all are those of the United States.

Just outside the custom house at Calais stood one solid vestibuled train for Paris, one for Switzerland, and one for Constantinople. It is all very different from what it was in war time. It all speaks of convalescence.

The fields of France that day *en route* to Paris, and the next day down along the Seine and through beautiful Normandy to Le Havre, were "white to the harvest," and men, women and boys were laboring in them. If France had less land and less grain, she would not be quite so stiff-necked about the re-establishment of international trade and prosperity. It is sometimes a good thing and sometimes an evil thing, but nevertheless it is true that the men and nations who raise enough to eat and wear are the only real independents of the world.

It is always a contrast to pass from England to France. No similar stretch of water separates such different people. Though in the great fundamentals French and English are much alike, in surface things they stand in striking contrast. Language, gait, posture, gesture, dress, cooking, manner, architecture, recreations, are quite different. One knows when he is in England and one knows when he is in France. I am fond of them both, and wish that more people in both countries could see that their real interests are identical. The broader-minded, more intelligent people do see it. To those who point out that economic interests foreordain them to be enemies, Christians have to reply that such economic interests must be destroyed. The encouraging thing is that a few people in all countries are coming to see the immorality of one nation getting access to natural resources essential to prosperity and blocking the road to other nations, and the blacker immorality of one nation getting another nation down and keeping it down.

We left London just as the crisis of the Reparations Conference was reached. We arrived at Paris just as the loud outcry of the Poincare press began to subside into low mutterings and growlings, and all the past week we have seen the new hope grow steadily in men's minds.

The Havre visit put us back into the war atmosphere. My readers will remember that when the Germans invaded and occupied all but a little corner of Belgium, the French Government gave the Belgian Government a place in which to live and work at a suburb of Le Havre. This suburb, Ste. Adresse, became the capital of Belgium. The King and Queen stayed with the army two hundred miles to the north in the little corner of Belgium never conquered, but the Ministers had offices at Le Havre, and thousands of refugees settled there or in the country round about.

This year, the tenth anniversary of the outbreak of the war, some five thousand or more Belgians, led by the War Cabinet and members of the present Cabinet, made a sacred pilgrimage to Le Havre, traveling in special trains, to dedicate a monument erected by the Belgian Government in gratitude for the asylum given by the French.

In addition to the hotels, private houses and ex-hospitals employed, the Havre authorities leased two large vessels of the French Line in which to entertain their guests. All the dinners, receptions, concerts, parades, and speeches centered around three principal events: the dedication of the monument erected by the city of Havre to the soldiers of Havre who died in the war, the unveiling of a tablet at the "Ho-

tellerie" Ste. Adresse, where the Belgian ministers lived, and the dedication of the Belgian monument of gratitude.

Nothing could have been more encouraging than the general tendency of the addresses, both French and Belgian. As was right and proper, there was much said about the dead of the war, and about the sufferings, hardships and glorious achievements of the survivors, but the vindictive note had passed, and there seemed to be a sober recognition of the fact that war was folly.

The Minister of the Marine in the Herriot Cabinet said: "All of you who have suffered in the war, and not one of you has not suffered, must declare incessantly that you believe in peace, that the war we waged was carried on for liberty and humanity, but that we hate war and love peace."

If this be considered non-representative because the Minister is in a Socialist Cabinet, then take this quotation from the address of the president of the Chamber of Commerce of Havre. Said he: "It is not only a question of personal and individual loss, which war involves, it is a question of the impoverishment of the nation. Just as a storm which roots up an orchard destroys not only the fruit of that season but destroys the possibilities of future harvests, so the war, the great war, in mowing down so many men in our mobilized classes from twenty to fifty years of age, gave a mortal blow to everything the nation had a right to expect of them—riches, family, children. It is the duty of us who are spared to remember this and, remembering, to repair."

There was much of the spectacular. Seated on the official stand at the French dedication, Aug. 3, we had a good view of the crowds stretching away in every direction. At one point in the ceremonies, three thousand carrier pigeons were released at one time, almost darkening the heavens in their flight. At another point the French Ministers marched to the foot of the monument and deposited a mammoth wreath, followed soon after by the Belgians. Last of all, thousands of school children passed before the monument, throwing down bunches of flowers. The music of the bands and the choruses were inspiring.

The French monument stands on one of the principal squares in the business quarter of Le Havre. The Belgian monument appropriately has been placed on the shore, where the main boulevard from Le Havre meets the main boulevard from Ste. Adresse. It commands a wonderful view over the harbor, along the Deauville coast, out to sea and back to the bold headlands of Ste. Adresse. It represents two female figures, one extending welcome to the other.

At the Belgian exercises Aug. 4, the mayor of Le Havre appropriately paid tribute to the Flemings and Walloons, the two races of Belgium, "who bared their breasts to stop the German military machine," and then said that in recognition of the honor of having had the Belgians live with them, they desired to add the lion of Belgium to the coat of arms of the city.

Count Goblet d'Alviella of the Belgian War Cabinet, chairman of the committee of the Belgian Government in charge of refugees, delivered the principal address. In closing he said: "A little child, sobbing, said to his father, who was tearing himself away from his grief-stricken family, 'Why, papa, do you go to this war?' And the father answered, 'In order that you shall not be obliged to do the same.' May this hope be realized, and may France and Belgium be ever united for peace as they have been for war."

We were especially interested in seeing and hearing again some of the men of the army and the government with whom we worked so closely during the war: Count Goblet, Count Paul Berryer, Count Henry Carton de Wiart, General De Ceuninck, M. Brunet, M. Poullet, and a host of lesser officials and members of their families.

M. Poullet, successor to M. Berryer as Minister of the Interior, gave an interesting and eloquent account of the relief work carried on by the Belgian Government in France for the 240,000 refugees.

The King and Queen were represented by the Crown Prince Leopold, Duke of Brabant, who made an admirable impression by his courtesy, modesty and manly bearing.

The French population of Le Havre all turned out to see the Belgian procession go by and to cheer the Prince and the Ministers. The Belgian parade was civil rather than military. With a few soldiers and the military bands, there marched thousands of members of the famous guilds of Belgium, carrying their old banners, making a remarkable spectacle. Some were trade guilds, some musical guilds, and the banners—red, green, yellow, orange, blue—represented every century from the year 1380. With them were war banners of towns like Liege, Namur, Dixmude, and other places on the River Yser. And their choruses sang their way straight into the hearts of the emotional, music-loving French.

With Count and Countess Goblet we traveled to Paris from Le Havre, and have been with them for the three days since.

We have had some drives in the Bois de Boulogne and around the city, some pictures at the Louvre, some walks over the bridges of the Seine and along the great avenues, some meals in favorite restaurants, some surprising meetings with old friends, and some quiet moments in the churches.

We drove down to Notre Dame de Paris, and walked slowly around, stopping at the new British War Tablet unveiled there the other day by the Prince of Wales, the best war tablet I have seen anywhere. In French and in English it bears these words: "To the glory of God and to the memory of one million dead of the British Empire who fell in the great war 1914-1918, of whom the greater part rest in France."

Our friend, a cultured, well-informed lady of Belgium, said: "I had no idea the British lost a million men." And that is true of many other people.

At London, our hotel windows looked out over half the city, St. Paul's, the Houses of Parliament and the hills of Surrey; at Le Havre they commanded a view around the French coast for miles and out to sea; and in Paris we looked down on the Cour de Rome of the Gare St. Lazare, with its thousands pass-

ing and repassing, pouring in and out of the station, by day and by night, two of the main streets with their trains, taxis and buses and fully half a dozen open air restaurants on the street.

"Nobody in Paris but American tourists," said a fashionable French lady. "Paris is dead in August." Perhaps! But who then are these apparently live people coming and going, packing the buses, crowding the underground, dashing for trams, employing the taxicabs? Who then toot the horns all night long? My testimony is incompetent after 10 or 11 p. m., but my wife testifies that they never stop.

The French Parliament is here too, marking time, waiting for Herriot. What will they do with him? Will he be offered as a sacrifice of sweet savor to the still powerful Poincare?

Or will he put over the new London agreement which marks the greatest advance for sanity, reality, co-operation, and fair play that we have made since the war ended?

Paris, August 8, 1924.

Following the General Superintendent

How They Did It in Gardiner

IF you care to see a strong church, organized to an unusual degree of efficiency, pay a visit to our church in Gardiner, Maine, where the Rev. Milo Folsom and his wife are leaders. I was there recently for the annual parish meeting and banquet. What a meeting it was! We heard glowing reports from the parish officers, the Sunday school, the Senior and Junior Y. P. C. U., the W. N. M. A., the Clara Barton Guild, the Comrades, the Ladies' Aid and other auxiliary societies. All of the reports were greeted with merited applause by the large gathering of all ages. The Sunday school orchestra furnished good music. There was not a single dull moment. Every report was one of achievement and progress.

In the afternoon I had the pleasure of calling on several members of the society at their homes or places of business, among them Mr. George Gray, Mr. Fred Boston, and Mrs. Benjamin Johnson and her sister, Miss Lucy Loring. Frankly, the object of my visit was to assist in educating the people in the work of the Church at large. I had been warned in advance that it would not be easy to make them visualize the "Five Year Program" of the General Convention to a degree that would result in the acceptance of the quota assigned the parish. But the door had been opened; the denomination had been accorded a hearing. I told the story of the need of new funds to continue the work started with money raised in 1919. I also made a plea in behalf of the National Memorial Church, pensions for ministers, and new buildings for the Mission in Japan.

A few weeks later the minister and his wife conferred with the trustees of the church. Then and there the apportionment assigned to the Gardiner parish was accepted and guaranteed. The amount required is to be raised in five annual instalments as a part of the budget. That is what you can count on when you put the case squarely up to the people in the great majority of our churches. What we want is a chance to tell the story.

The New Church in Waterloo

What a fine church we have in Waterloo, Iowa! Four years ago, the old church had been sold and the society had gone out of existence. The society was reorganized, and a spacious mansion, formerly the residence of one of the wealthiest men in Waterloo, was purchased for use as a church and parish house. The upper floor has been converted into a temple of worship and the result is most gratifying. A dome arches the ceiling. Dark panels form the background of a small chancel for choir and pulpit. Ionic columns ornament the room while the soft color effect is pleasing and restful. The dark pews, admirably arranged, enhance the beauty of the place. All told, it is one of the most beautiful, artistic, worshipful church interiors I have ever seen. It is unique, but a success in every way.

The State Convention, which was the occasion of my visit, was well attended and a marked tone of optimism pervaded its sessions. It was the best Iowa Convention I have attended in eight years. You can credit the achievement to the Million Dollar Drive of five years ago.

In Chattanooga

It was a pleasure for the General Superintendent and the General Secretary to have a part in the Southern Institutes this year in our Chattanooga Shinn Memorial Church. George Gay is a man of vision and faith. His people match his zeal with their own. He started in with the idea of institutes for instruction in missions, Sunday school work and other branches of Christian service, with a brave heart and willing if empty hands. The odds were all against him. He had little or nothing to work with and the few churches we have in this Southland were far apart. He went after teachers, and he got them. He went after money, and he got a little. He went after students, and each year he has had an increasing number. The young men and young women who come from afar, go back home with fresh knowledge, new ideas, deeper consecration and gripping enthusiasm.

The Southern Institutes are worth while. They should be continued and developed. We talked over some plans for doing this and I hope they may bear fruit. The idea is to create an organization of associate members paying one dollar per year each. The money paid in would be used to make the institutes bigger and better. Hats off to George Gay and his loyal workers!

Fiftieth Anniversary in Webster City

Being in the vicinity of Webster City, I was summoned there to have a part in the celebration of the fiftieth anniversary of the Universalist church. Two brief addresses were given by local members—one

by Judge J. L. Kamrar, a lifelong friend and supporter of the church, and the other by Mrs. Ella Burleson, the daughter of the Rev. B. F. Snook, who first preached Universalism in Webster City a half century ago and founded the church at a time when founding a Universalist church was not a sure road to universal popularity.

The Rev. George Wood, the pastor, who recently came into our fellowship from the Congregational body, had paved the way for a most inspiring event. Both of the addresses referred to were of unusual merit. Mrs. Burleson's was of a reminiscent nature, telling of the early experiences of her father and his associates in the early days.

Five of those in attendance at the service, Mrs. B. C. Mason, Charles Gerber, Judge Kamrar, J. N. Garth and Mrs. Burleson, were present fifty years ago when the church was established. I was a guest in the home of Mr. and Mrs. Garth during my stay.

I was taken by the minister and Miss Teressa Treat, a devoted worker in the society, for a ride about the country and for a visit to the unusually fine public library in Webster City, a center of no small degree of culture. In the Kendall Young Library I saw a collection of twenty-one figures in plaster autographed by their creator, Miss Abastenia Eberle, artist, who was born in Webster City and lived there during her early life. Miss Eberle has done notable work as a sculptor, and some of her creations in bronze have brought her international fame. In 1904 she was awarded a bronze medal at the St. Louis Exposition. Only ten women in America have won their way into membership in the National Sculpture Society. Miss Eberle is one of the ten. She has been honored by every World Exposition in recent years and her creations have been exhibited all over the world. She found her way down into the East Side districts in New York when she was struggling for an education, and it was there that she gained the inspiration that made her famous. She began to model the people who interested her, women of the East Side at their sordid tasks, children in Washington Square skating, running, boisterous, vivid, exuberant. Her motive in modeling some of the people about her she stated as follows: "I don't want the children to think that everything is ugly down here. I do want the children to know that ugliness is in the eye of the beholder, and the present isn't ugly at all, but full of a wonderful interest, as a few of us are finding out."

Many of her figures are to be seen in the Metropolitan Art Museum in New York City. The plaster casts given to Webster City in memory of her father and mother are reproductions of her most famous creations. "The Girl on Roller Skates," "Mud Pies," "Rag Picker," "Dancing Girls," and others tell the story of life as she saw it in her early days of poverty and struggle. Webster City is proud of Miss Eberle and it has a right to be.

The Ferry Beach Convention

The Y. P. C. U. Convention at Ferry Beach in July was a "thriller" in every sense of the word. Accompanied by Jack, I put in three days with these young folk. "The finest lot of young people I have seen at a National Convention in years," was the comment I heard repeatedly from those who have a right to be called "old timers." They played hard; they worked hard. They were alive every minute. They had fun and they settled down to business. They took the Church seriously, these young people, and they will do things, rest assured. The business, devotional meetings and mass meetings were well attended. Very few, if any, played "hookey." The day they were raising money and giving until it hurt, the dinner bell could not tempt them to desert the Convention hall. Wait until these boys and girls are real producers in the business world and see what happens to church finances in our denomination. We may look for almost anything and not be disappointed.

About the Nash Workers

It was my pleasure recently to be present at the semi-annual meeting of the workers in the A. Nash Company in Cincinnati, and I am going to close this article by giving my impressions of that remarkable gathering. I am presenting no brief for Arthur Nash. My interest is solely in what I saw and heard in the Nash plant. I ran into the meeting by accident, and fate, kindly disposed, held me there long enough to enable me to get first-hand knowledge of a wonderful venture of faith in the modern industrial world.

Dull moments were scarce. Space will not permit me to mention everything that happened during the brief space of one hour. One item brought up for discussion by Mr. Nash himself is of moment to the public.

Since asking for suggestions from the public as to what he should do with the $600,000 in dividends legally apportioned to him as his share in the profits of the business, thousands of letters have been received by Mr. Nash. A single suggestion has permeated much of this correspondence. It was so well stated in an editorial from the *Christian Register* which Mr. Nash read during his remarks, that I reproduce it here:

"Arthur Nash wants to know what he shall do with the wealth that is piling up for him in his clothing business. We offer a way which will serve a purpose for a while. Let Mr. Nash spend his surplus in improving the technique of his industry. It is no disparagement of his output to say that it might be better than it is. It is as good as any clothing that sells for so small a price. But he could make it so excellent in fit, workmanship, and style as to revolutionize the clothing trade. That would be a contribution to society."

Five resolutions were then introduced by Mr. Nash, and quickly passed by the workers with applause and cheers, which will result in a still further improvement in the quality of the garments sold. I will merely summarize these resolutions, allowing them to speak for themselves.

The first calls for the establishment of a research department for the purpose of developing scientific methods of taking measurements and instructing salesmen in the use of them. The second and third resolutions have to do with proper shrinkage of fabrics and inspection as to character of workmanship and

conformity to measurements. The result aimed at in each case is a better value, a higher grade suit or overcoat for the customer. The fourth establishes the policy of refunding a customer's money who for any reason is not satisfied with his purchase. The refund will include not only the actual cash paid by the buyer as a deposit to the agent and the C. O. D. charge from the company, but the postage paid by the customer for the delivery of the garment. The fifth states that, notwithstanding the expense involved in carrying out such a policy for the benefit of the public, the price of A. Nash Company garments, during the coming fall season, shall be the same as it has been for the past years, namely $23.50 per suit or overcoat.

With the passage of these resolutions the meeting went into history. Now for a few observations at random.

1. In introducing the above *resume* of the resolutions passed by the Nash workers I said they will result in a still further improvement of the merchandise sold by the concern. The language was not accidental. This is not the first time measures have been adopted for the purpose of improving the output of the factory and it will not be the last. Rather is it the culmination of a long series of steps which have been taken with this object in view, since the beginning of the Golden Rule clothing industry about eight years ago.

In spite of almost insuperable difficulties and in the face of a growth in business that made both quantity and quality production well nigh out of the question, each season has seen a steady improvement in the suits and overcoats carried by Uncle Sam's parcel post agents to Nash purchasers throughout the nation. From the first the Golden Rule in the A. Nash Company has meant that the workers and customers are to share in the profits of the trade. The wearer of a Nash suit gets his share of the profit in the low price he pays and in the increase in the value of the garment he purchases. The difference between the A. Nash suits and overcoats of to-day and the first ones sold to the trade is the difference between night and day, and the end is not yet.

Back in 1919, when the company was a small affair with a capital of $60,000 and a deficit of $4,000, there was a shortage of cloth and of labor. When Mr. Nash went to New York to buy woolens the old and wealthy corporations got the pick of what was to be had. Mr. Nash, a small buyer, unknown and able to pay only a low price at the time, had to take what was left, and what he took back was little better than "junk," to use his own phrase. The same was true of labor. The established concerns got the skilled workers. The Nash concern had to take in people from hotel kitchens, department stores and factories, who knew nothing about the tailoring business, and teach them a new trade. Is it any wonder that inferior clothes were turned out? On the contrary it is a miracle that the suits of that period could be made as good as they were.

The company stayed in business in these days by making its price as low as the quality of its product. To-day skilled labor is possible and the best materials the price of a suit will warrant are bought. Let me mention one item alone that will take thousands of dollars from the profits of Nash clothes in the future. From now on only silk thread will be used in all garments instead of mercerized cotton. This will do away with "wrinkles" and crinkles at the seams.

2. Let Mr. Nash escape becoming a millionaire by cutting down the excessive profits of his business, let him cut his profits by reducing the price of his suits and overcoats, has been the cry. Many readers fail to distinguish between a fifty per cent stock dividend and a fifty per cent profit on a suit of clothes. Only the other day I saw a published letter from a farmer who asked Mr. Nash to cut his price fifty per cent so as to bring his clothes within reach of poor people. The actual profit on a single Nash suit is one dollar. That margin can not be reduced very materially and allow the company to stay in business. But if this profit of a dollar a suit were cut off entirely and suits were sold at cost, or for $22.50 instead of $23.50, the garments would still be beyond the reach of the man who finds the present price prohibitive. Manifestly a cut in price that would be of any consequence to the purchasing public is out of the question. It is possible to carry still further the policy of putting a part of the profits of the company into the making of better clothes for the money asked, and this is what is being done.

3. Primarily, the interest of the Nash workers is not centered in making money but in making men and women. They believe that the real cure for our social and industrial ills is to adopt a policy of using money to make men and women instead of using men and women to make money. Many writers of letters and not a few reports have somehow got the impression that Mr. Nash refused to become a millionaire because he is afraid he will not go to heaven when he dies if he accepts more wealth than is good for his soul. He has even been quoted as having expressed such a fear himself. Nothing could be farther from the truth. No story has been circulated to date that exasperates Mr. Nash so seriously as this one does. Giving it the lie the other day, he exclaimed, in the presence of his fellow workers: "Did any of you ever hear me say a word about getting into heaven when I die? I am too tremendously interested in trying to bring heaven to earth to spend my time talking about getting to heaven after I die. If we all succeed in living the principles of the Kingdom of God, if we have some little part in bringing heaven to this earth, if we are instrumental in causing the Father's will to be done here as it is in heaven, it will not be necessary, nay, it will not be possible, for us to worry about what will happen to us after we die."

The Nash workers are trying to work out human problems. The satisfied expressions on their faces indicate that they are succeeding. That is heaven on earth. Incidentally they are making clothes and some money.

4. Many people wonder why so much publicity is given to the purely financial side of the business, why so much is said about the volume of orders and the money that is made, if the enterprise is fundamentally altruistic and moral in conception. The world is so full of sordid minds unable to see a human soul when a dollar is in sight, it is not surprising that

the prominence given temporarily to profits and dividends is misunderstood. If we are going to inspire business men in general with the idea of making the Golden Rule the controlling motive in industry and trade, we must, sad to relate, convince them beyond the possibility of a doubt that it is a financial as well as a moral success, that it will not only make character but that it will make money at the same time. The old system makes money but it breaks characters, hearts, hopes, homes and families, and it leaves behind it hatred, jealousy and distrust. The Golden Rule plan makes money. It makes clean money. It makes money for all, not merely for a few. But it does more. It establishes hope; it recreates shattered homes; it reconstructs broken hearts; it redeems manhood and womanhood; it drives out hate with love; it cures evil with good.

5. One result of the questionnaire sent out by Mr. Nash asking for suggestions as to what he should do with the $600,000 in dividends legally allotted to him, caused him no small degree of disappointment. The one point on which he wanted comment above all else, the query, "To whom does all this money belong?" was lost sight of entirely by those who were anxious to tell him how to give it away. Legally it belonged to Mr. Nash, but he was of the opinion that it did not belong to him morally, but to his fellow-workers. So sure was he that it belonged to them that he said he felt he would be a thief to keep it. The one idea he was trying to get over to the public was that this money was not his to give away. In his opinion it was morally the property of the people who had helped him in producing it. What do you think about it? You may think Mr. Nash is all wrong, but get his idea. It is this: The profits of industry belong as much to those who work with hands and hearts as to those who invest brains and cash.

6. Will the experiment of the Nash workers last? Will it endure, or is it a flash in the pan? It is morally beautiful, but is it economically sound? What will be its future? Will it prove to be a permanent success? Or will it go to smash some fine day? Many believe this experiment will succeed indefinitely, and that it will multiply itself and propagate itself over the earth until the sun will never set upon it, and men shall say, "Thy kingdom is come, thy will is done on earth as it is in heaven."

Not a few, however, prophesy calamity. They declare that this Utopian scheme is headed straight for financial ruin and economic disaster. In the minds of many of these cynical prognosticators, very likely, a wish is the father of their thought. They don't want the Golden Rule to succeed in business generally and permanently because it would mean the end of their present rule of gold. They will do all in their power to help make it a failure.

Let those of us who believe in the religion of Jesus do all we can to make successful every valiant effort that is made by honest souls and brave hearts to put it into practise in the affairs of every day life.

John Smith Lowe.

Spiritual Chemistry

George A. Gay

> Be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. *Romans* 12 : 2.

THE chemist has transformed the world, and the future of human life is in his keeping. Whether mankind destroys itself, or dwells in peace and rises to ever higher altitudes of thought, feeling and service, will depend to a large extent upon the uses to which men put their knowledge of chemistry. Slosson writes: "Gradually . . . he (man) will substitute for the natural, an artificial world, molded nearer to his heart's desire. Man the Artifex will ultimately master nature and reign supreme over his own creation until chaos shall come again. . . . It is by means of applied science that the earth can be made habitable and a decent human life made possible. Creative evolution is at last becoming conscious."

Professor Lamb writes: "The great basic problems of the future are primarily chemical: more and better food; fresh supplies of energy to supplant our already vanishing oil and our rapidly diminishing coal; better health and longer life. Countless skilled and earnest chemists will be needed to attack and solve these problems. If chemistry is important to-day, it will be doubly important a generation from to-day."

But the greatest problem, the problem barely suggested by these writers, is a moral problem—how to fit ourselves to live in this artificial world that Dr. Slosson predicts, how to make ourselves worthy to live in the generation to come which Dr. Lamb sees. Is there a spiritual chemistry that will transform us as marvelously as physical chemistry transforms the material world? Years ago, Berthelot, a French chemist, made the following statement: "The earth will be covered with grass, flowers and woods, and in it the human race will dwell in the abundance and joy of the legendary age of gold—*provided that a spiritual chemistry has been discovered that changes the nature of man as profoundly as our chemistry transforms material nature.*"

It is my contention that the elements necessary to effect such a transformation are within our reach, and that the influence of Jesus will transform man from a brute into a god.

In a book widely read and much discussed James Harvey Robinson states: "It is now generally conceded by all who have studied the varied evidence and have freed themselves from ancient prejudice that, if we traced back our human lineage far enough, we should come to a point where our human ancestors had no civilization and lived a speechless, naked, houseless, fireless, and toolless life, similar to that of the existing primates with which we are zoologically closely connected.

"This is one of the most fully substantiated of historical facts, and one which we can never neglect in our attempts to explain man as he now is. We

are all descended from the lower animals. We are furthermore still animals, with not only an animal body, but an animal mind. And this animal body and animal mind are the original foundations on which even the most subtile and refined intellectual life must perforce rest."

We eat like animals, we fight like animals, our bodily habits are the same as the habits of animals. Civilization has modified our ways to a lesser or greater extent. Individuals here and there have risen above the animal plane. Indeed, the masses of men in some instances have measured up to a high level of intelligence and morality, but the presence of selfishness, hatred, lust, jealousy and all the kindred feelings reveals the continued sway of the beastly elements. Devastating wars, commercial rivalries, racial prejudices, national enmities, the whole seething mass of explosive emotions which still prompt men to deeds of violence, injustice and inhumanity, betray our kinship to the brute.

The task before us is to convert all of these energies into higher activities, to sublimate the lower until the noblest emerges; to master the brute, to create the god.

It seems more in accord with man's real movement to speak of his ascent rather than of his descent. John Fiske, years ago, wrote that the physical task of evolution in making a perfect body was accomplished, and that the direction of evolution from henceforth was towards the perfection of the mind. "The case may be summed up in the statement that whereas in its rude beginning the psychical life was but an appendage of the body, in fully developed humanity the body is but the vehicle for the soul."

Human progress means "throwing off the brute inheritance—gradually throwing it off through ages of struggle that are by and by to make struggle needless. Man is slowly passing from a primitive social state, in which he was but little better than a brute, toward an ultimate social state in which his character shall have become so transformed that nothing of the brute can be detected in it. The ape and the tiger in human nature will become extinct."

Can the result thus pictured be achieved without conscious effort? The answer must be "no." Progress on a large scale is impossible unless man deliberately sets himself the task of co-operating with God to perfect humanity. His mastery of the physical was limited until he became conscious of his power and understood how to combine the chemical elements so as to produce what he wanted to make life more attractive. Now the chemists tell us that the day is surely coming when all men will have greater leisure, when chemistry will make possible a minimum of toil, when there will be neither capitalistic nor laboring classes. At such a time it is evident that man's progress must of necessity be wholly psychical. His mind will remain the only region where development can continue. What we term the spiritual will alone afford room for expansion and perfection.

But an era without excessive labor, an age when man can enjoy the utmost leisure, is fraught with untold danger unless man has learned self-control, and unless he has brought himself to such a high degree of moral purpose that he consciously wills to live in obedience to the law of the spirit. By the chemistry of thought man must transform his mind. Deep within the conscious and then yet deeper in the sub-conscious self man must combine the elements of truth, beauty and love in order to produce an individual character that is above reproach and a social state without strife. Man must by self-training live habitually in the region of purity and compassion. Only as he is conscious of his god-likeness and as he wills to live in harmony with the divine is it possible for him to dwell in peace. Paul rightly emphasized man's responsibility in the process of salvation—"Work out your own salvation with fear and trembling." Man has a great stake to win. He can not succeed without the exertion of all the highest powers of his soul.

A further question meets us: Can man achieve the goal unaided? Is he strong enough to succeed without help? Does evolution shut out God? Does the undoubted ability of humanity to forge ahead and to move upward "working out the beast" preclude the operations of Divinity? Again the answer is "no." There could be no life without a Life-Giver; there could be no universe without the One who is able to bind together entire systems of suns, planets, worlds; there could be no world without a Creator; there could be no man made in the image of God without the God in whose image he is made. Man is wholly dependent upon God for life. And man can never hope to achieve a perfect character for the individual or a perfect social state for the group unless he trusts in, works with, and receives help from, God. The chief tragedy of humanity has been man's disinclination to acknowledge his dependence upon the Infinite. Whether man is willing to admit it or not, God is at his side in every advance he makes. God assists man at all times, even though man may be too puffed up with self-conceit to recognize the presence and power of the Almighty. God helps man whether he desires that aid or not, and when man attempts to turn his back upon God, to work alone, he plunges into confusion and anarchy and death.

Man effects his deliverance from brute control by an intelligent loyalty to great leaders. The human race makes progress socially as it follows men of royal proportions. This is where God plays His part—He furnishes the great men. No one is able to tell us the secret of genius. Out of the human material at His disposal the Divine Chemist fuses the elements of genius and a Master is born.

Many critics of the theory of evolution declare that it crowds Jesus out. Their dislike and fear of the theory root back in their theological training. Science abolishes many cherished dogmas about Jesus, but it can not abolish Jesus. Indeed, it has no desire to eliminate him, and it makes him nearer and dearer to us than any ancient formula could possibly make him. Every age and every race has produced prophets and reformers, but there is only one Jesus of Nazareth.

"Our little systems have their day,
They have their day, and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

The Nazarene said: "Come unto me, and I will

give you rest." He was conscious of his unique mission. He invited men to "learn" of him. He claimed that he was sent to "save the world." Just how he saves is the subject of hot debate, but the *fact* is not thereby altered. However inadequate our knowledge, however puzzling the data available, it is certain that the spiritual chemistry which will transform mankind owes to Jesus its greatest discoveries and achievements, and that in some manner when a man surrenders his thinking into the way of Jesus he is transformed by the renewing of his mind, he sees things in a new light, and, repentant and ambitious for good, he begins the task of working out the brute. Jesus taught the humanity of God and the divinity of man and the practicability of love, and he demonstrated the immortality of the soul. The ideals of a perfect life for the individual and of a perfect social state, as we have these in the Western world and as these are slowly winning recognition among all races, are the gifts of Jesus to humanity. Love as the greatest force in human life was the conviction and teaching and practise of Jesus. His life and his teachings constitute the most important contribution ever made to man's progress.

"The perfecting of man consists mainly in the ever increasing predominance of the life of the soul over the life of the body." (Fiske.)

"Love your enemies! . . . It makes one ask the question: Can there in general be a level of emotion so unifying and obliterative of differences between man and man, that even enmity may come to be an irrelevant circumstance and fail to inhibit the friendlier interest aroused? If positive well-wishing could attain so supreme a degree of excitement, those who were swayed by it might well seem superhuman beings. . . . they might consciously transform the world." (James.) Jesus, without any doubts or guesses, said that love was thus powerful, and the progress which his religion is making (despite all disappointments and obstacles and delays) is a demonstration of the truth of his words.

The disappointment occasioned by the terrible war of 1914-1918, the chaotic situation now prevalent in many parts of the world, the corruption and dishonesty and enmity which we observe on all sides, the problems of national and international society, have driven thoughtful men and women back to love as the only way out. That is the way of Jesus. That is his method of salvation; that is the one element which he claimed was adequate to transmute the dross of humanity into the gold of divinity.

Time and space forbid citing numerous illustrations which support the contention that the elements which are necessary to effect the transformation of humanity, to renew the mind, are within our reach. But Paul is a convincing illustration of the transforming power of love. The social advance which is very slowly eradicating ancient evils is an evidence of the persistence and power of love. Love simply will not let go! Jesus tried to make that clear to the people of his generation, and a few of them understood and preserved his spirit and his word, and in the love that Jesus taught and lived lies the hope of the world.

God and Chemistry

WHO, asks the *Boston Herald*, "could have anticipated thirty years ago that religious and scientific leaders would come together for friendly discussion and with such eagerness for points of agreement as is now being shown on both sides? Church unity has long been an ideal. What of an amicable union of science and religion?

"Yet progress is already being made even toward that goal. Take as an example the 'conference of modern churchmen' which has just been held in the old university town of Oxford. In the ordinary course of things that would have spent itself on such problems as were discussed in Chicago. A completely new attitude was unfolded as the meeting developed. Alternating with addresses on religion, papers were read by widely known experts in well-nigh all the branches of science. The wonders of the universe, as revealed in the starry heavens, were set forth by an astronomer. A biologist told the story of life on this planet, and a physicist expounded the marvels that have been disclosed by recent investigations of the atom. Zoology was represented by an address on 'Evolution, a Vital Phenomenon,' to be followed by a churchman's paper on 'The Possibility of Purpose.' Psychology was also one of the subjects dealt with, and it was easily found possible to link it up with a statement of the 'spiritual verities.'

"The temper of the debate proved to be well worthy of the occasion, nor was anything more worthy of it or more promising than the words in which Dean Inge sounded the keynote of the conference. He recognizes to the full that the 'science vs. religion' controversy is not yet ended, but his plea for a reconciliation on the basis of what he calls 'intellectual honesty' is none the less hopeful. A believer in 'hard facts,' he is also a believer in the things which can not be tested in a chemist's laboratory or seen through an astronomer's telescope. For him 'idealism without science is mutilated,' just as 'science without idealism is involved in insoluble difficulties.' Calling the world as known to science 'just as much a kingdom of values as is the world known to religion,' he warned the religionists that they must count on science, and the scientists that they must count with religion, as the precondition of effective usefulness in either field. And his hope for the conference, which had been called to consider 'the scientific approach to religion,' was that it would demonstrate the ability of the theologians and the savants 'to work together in the service of God and truth.' "

In the "Annals of the American Academy of Political and Social Science" for September, is a discussion of "Chemistry as a Source of New Wealth," by Ivor Griffith, Ph. M., editor of the *American Journal of Pharmacy*, and assistant professor of pharmacy, Philadelphia College of Pharmacy and Science.

"Chemistry," he said, "is the keystone science. It is the cardinal creative science. The earth and all above, upon and below its surface is built of the ninety odd chemical elements, and their multifarious combinations. Subtract these elements and their compounds from the universe as we know it—and there is nothing left. Our conscious beings, and our unconscious environment, are made of the same material. Thus we note the fundamentality of chemistry.

"But we can not ignore, in this connection, another equally fundamental science—namely: Physics. Together these sister sciences—branches of the all-important doctrine of matter and energy—are the substructure whereupon rest all the other sciences. Chemistry is our substance, and chemistry and physics control our very lives. Each breath—each thought—each pulsing heart throb—are in their certain jurisdiction.

> "Yet all these were, when no Man did them know,
> Yet have from wisest Ages hidden beene;
> And later Times things more unknown shall show.
> Why then should witlesse Man so much misweene,
> That nothing is, but that which he hath seene?"

Professor Griffith then traced the history of early epoch-making chemical discoveries like "fire," "iron," born of fire, "tools," and "better tools meant better tasks and better tasks meant brisker thinking."

He quoted Sir William Pope on the work of hundreds of imaginative writers trying to foretell the effects on human life of future advances in science as follows: "All scientific prophecy which goes outside of what will obviously and logically result from the normal and unsensational development of the existing scientific position is necessarily false. No one in 1900 ever conceived anything so sublime and yet so fantastic as the achievements of the past quarter of a century."

Professor Griffith then sounds a hopeful note about the exhaustion of natural resources:

"The whirling progress of the present, so alarmists state, is consuming its capital of resources. The world is being impoverished and posterity embarrassed by the lavishness of the current generation, in its expenditure of coal and petroleum residues.

"To the scientist, however, this gives but little concern. He knows that posterity will not be long embarrassed, for with the insight already gained into energy changes of reacting chemicals, and the possibilities of growing our motive fuel as we grow our body food fuel—new sources of energy will have been found long before our natural resources shall have been exhausted. Posterity with its scientific inheritance can well grapple with its own problems. In this as in all things—'sufficient unto the day are its own troubles.'

"Nor do we ignore in this connection the need for conservation born, not out of denial, but out of a careful nursing of our present stocks. Let the wheels of progress not stop, but rather proceed unhindered with watchful expenditure of its available energy stores. Chemistry leads the way, and the way of chemistry is neither wasteful nor unmindful of to-morrow.

"In England, after Waterloo, all good Englishmen planted acorns so that Britannia might ever rule the waves and never lack for sturdy oak wherewith to build her battleships. It was an idea consummated in pure loyalty, but it bespoke no real vision. For the Englishman builds his battleships to-day with bands of steel—and his oaks are only fashioned for his coffin.

"Concern over the exhaustion of our natural fuel resource is just as unseemly and irrational as the oak planting notion. Of course conservation is wise and necessary—but there is no need for extravagant alarm in this direction. Dr. Slosson, author of that marvelous book 'Creative Chemistry,' in his inimitable style handles a prophecy of other fuels in this manner:

> "But our supply of petroleum will sometime run short, in a dozen or fifteen years at the present rate of consumption, according to the estimates of the oil in the ground by the U. S. Geological Survey. Sooner or later at any rate we must grow our fuel, as we grow our food, from year to year. It is interesting now to recall the prophecy of Dr. Diesel, shortly before his mysterious disappearance from the night boat that was carrying him from Germany to England just before the war. He foresaw the time when mineral oil would be exhausted, and then, he said, the supremacy of the sea would go to that power which possessed the most tropical territory for growing vegetable oil. Dr. Diesel has been dead but ten years, yet already in Africa boats are run with palm, cottonseed, and peanut oils. Diesel engines are reported to run on less than ten ounces of cottonseed oil per British horsepower-hour, at a thermal efficiency of 24.5 per cent.

"And growing our fuel is not nearly as impractical as it seems. We grow a great deal of it as it is. Take the production of alcohol for instance. A little active seed is planted. Out of the earth and out of the sun-flooded ether the little seedling draws its sustaining energy—and binding the energy in its make-up it grows to full maturity. Man cuts it down, soaks it in water awhile, and, through the agency of an added yeast cell, changes its starch to sugar and thence to alcohol. The energy bound by the plant is now contained in the alcohol, whence it can be promptly utilized when needed. In alcohol there is great promise as a fuel, for the forces that the little seedling drew out of the earth and out of the sunlit ether are now locked in the atomic embrace of the fluid alcohol, only awaiting an opportunity to work. One only has to imbibe a portion of it to know its availability in this direction.

"It is in the integral forces of the inner atom, however, that man may some day find his greatest fund of energy. The physico-chemical studies of radium and radium emanations are still very incomplete, but we know that compressed into the atoms of this amazing element is a measureless amount of electronic action.

"Some day, perhaps, this or solar energy and other similar forces will be strong in the service of man—whirling the buzzing wheels of industry—changing night to day—mounting the dizzy avenues of air and coursing steady through the lanes of ocean commerce.

"President Coolidge, speaking recently to the

delegates of the American Chemical Society, praised chemistry's service to the nation in peace and war, declaring:

> "The work of the chemist has raised the level of our civilization and has increased the productive capacity of the nation. Modern life has become extremely complex. We are enjoying comforts and advantages undreamed of a generation ago. These have become possible to a large measure through the knowledge and work of the chemical profession. Industry is learning to apply the knowledge of the chemist in its processes. Each step by which the products of the soil, the forest, and the air, are converted into commodities of every-day life, requires the expert assistance of the chemist and the chemical engineer.
>
> "Whenever nature's bounty is in danger of exhaustion, the chemist has sought for a substitute. The conquest of disease has made great progress as a result of your efforts. Wherever we look, the work of the chemist has raised the level of our civilization, and has increased the productive capacity of the nation. Waste materials, formerly cast aside, are now being utilized.

"Industry must be vitally interested in chemistry, for it depends upon chemistry and chemical forces for its existence. The conversion of natural resources into commodities of every-day life, or else their synthetic production, is the function of the greater part of American industry.

"Not many generations ago only a king's robe was dyed with Tyrian purple, for the color was immensely expensive. Millions of little molluscs from the Mediterranean bed emptied their little sacs of pigment so that kings, and only kings, might sport this special color. To-day from the ugly coal tar the chemist by divers changes secures a Tyrian purple more marvelous than ever dyed an ancient kingly robe, and yet so cheap that little slum-girls wear their clothes giddy with its color.

"Yet chemistry, juggling its molecules, is only an infant magician. Each year brings out a host of newer dyes and other organic products. There are endless combinations still untouched.

"Agricultural industry owes chemistry a huge debt of gratitude. Time was, indeed, when the world's supply of fixed nitrogen (fertilizing, nutritional nitrogen) so essential to the promotion of life, was rapidly dwindling away. Burning forests consumed much more of this very necessary nutritional nitrogen than the sun and germ and thunderstorm could replace. Then to make matters worse man turned to burning his brother, instead of burying him in earth whence he came. Cremation was thus a chemical crime, for it robbed the earth of much potential fertilizer. Had this process of depletion continued for many millennia with no replacement, the world would have been short of fixed nitrogen—a calamity nigh short of destruction. For a barren, moonlike earth would fail to feed its human parasites. But along came the chemists again, and captured the useless free nitrogen of the air, changed it to fixed nitrogen and made the world safe evermore for hungry democracy. This discovery has notably increased the fertilizing of the soil and the conditions of rural industries are thus vastly bettered.

"Biological chemistry has also found other and will continue to find new sources of fertilizing agencies. It is nothing strange to-day to call to the farmer's aid a willing, tireless army of little germs to prod his backward crop. These little biologic exhorters hang on to the grain rootlets, gather free nitrogen from the air, change it into assimilable, necessary compounds, and feed it to the plants. Thus can the most barren soil be made to support useful vegetable life.

"Turn now to the so-called synthetic phase of industry. It is here indeed that industry will ever find its greatest profits. For the modern synthetic chemist builds his compounds as a builder would his home. First he draws a graphic picture of his structural formula just as the architect conceives his plan. Then he brings together his materials and fits them to their proper corners. Here he tacks an ethyl group or there an arsenic atom, and he barters at will his funny molecules until at last is formed his promised compound. This is complicated chemistry indeed, and this was the chemistry that unfortunately gave Germany its fatal conceit.

"The common assets of our civilization, such as soap, the alkalis, food products, glass, rubber, celluloid, sugars, alloys, and medicinal substances, all are of the warp and woof of synthetic chemistry. Witness this recital, an omen of the coming day when even food shall come from tubes and crucibles:

> "Starting with beef tallow they get out the stearic acid which contains 18 carbon atoms in its molecule. Then by oxidation they cut off one carbon atom from the chain, leaving 17, a compound known to chemists as margaric acid. This is then recombined with glycerine forming a neutral fat, which can be easily digested by diabetics without leaving harmful acid residues in the blood.
>
> "Neither margaric acid nor any fatty acid with a long chain of an odd number of carbon atoms occurs in any natural fat or oil. Some such compounds have been made in the laboratory but only a gram or so has been produced as a chemical curiosity. This is the first time that a purely artificial food has been manufactured in hundred pound lots for use as a regular article of diet.

"Quoting again, but from another source, listen to the story of Berthelot, the famous chemist of France.

> "The problem of food is a chemical problem. Whenever energy can be obtained economically we can begin to make all kinds of aliment with carbon borrowed from carbonic acid, hydrogen taken from water and oxygen and nitrogen drawn from the air. The day will come when each person will carry for his nourishment his little nitrogenous tablet, his pat of fatty matter, his package of starch or sugar, his vial of aromatic spices suited to his personal tastes; all manufactured economically and in unlimited quantities; all independent of irregular seasons, drought and rain, of the heat that withers the plant and of the frost that blights the fruit, all free from pathogenic microbes, the origin of epidemics and the enemies of human life. On that day chemistry will have accomplished a world-wide revolution that can not be estimated. There will no longer be hills covered with vineyards and hills filled with cattle. Man will gain in gentleness and morality because he will cease to live by the carnage and destruction of living creatures. The earth will be covered with grass, flowers, and woods, and in it the human race will dwell in the

abundance and joy of the legendary age of gold—provided that a spiritual chemistry has been discovered that changes the nature of man as profoundly as our chemistry transforms material nature.

"The current age is the Age of Steel. Steel is a chemical compound. Comparatively a recent discovery, this useful substance is still far from perfection. Contaminated with traces of certain material it loses its strength—yet a little of something else doubles its durability. Other alloys, kindred to steel, are waiting for the co-operative forces of chemistry to lift them to a wider sphere of usefulness. They are simply itching to be discovered.

"Turn now to chemistry in the service of medicine. It was a chemist and not a physician that brought the great truth to medicine. This was Pasteur, the son of a humble tanner from Arbois, lifted by the buoyancy of clear genius into that rare realm of pure science, whose boundless domains few humans are privileged to know, Pasteur, the living contradiction of Pope's famous couplet:

"One Science only with one genius fit,
So vast is Art, so narrow human wit.

"But not so with Pasteur, for his inspiration led him on from science to science, explaining the old and establishing the new; harnessing chemistry to agriculture and biology to industry. And he was a pioneer, a blazer of new trails. The roads which he chose were the hardest, but they led always to kingdoms that had the things which men sought and longed for, but could not find for themselves.

"This was the man who discovered the biological basis of infection. After him followed the discovery of antiseptics used in combating bacteria. Then came also the discovery of the anesthetics: ether, chloroform, and latterly ethylene, all evolved in the clinical laboratory.

"The last quarter century has flooded the world with medicinal chemicals derived from every conceivable place.

"In the battle against infection chemistry is still searching and will continue to search into the long years. Here are many problems, stubborn and unyielding, but which under the battering rams of real research will as certainly show a breach in years to come.

"Take for example the tedious search for a specific remedy for that dangerous African sleeping sickness. Learn first that this vile disease, a parasitic infestation, renders it physically impossible to progress with the exploitation, commercially and otherwise, of central Africa. Because of its depredations this rich section of that huge continent hoards its treasure as in an ancient unrelenting grave. The little tsetse insect, procurer by bite of this vile infection, for many decades locked the treasure troves of Afric's wilds secure against organized colonization.

"But where organized colonization utterly failed to gain a foothold—organized chemistry at last has secured the priceless sesame. 'Bayer 205,' chemical kindred to the renowned 606, promises to cure the sickness and thus make half a continent habitable.

"So much done and still so much to do.

"The causative factor of the great white plague is established—the chemist is searching for the remedy, and he will continue to search until the last lone molecule hangs on to the right place on his remedial structural combination. Cure may come from another source, but the chances are ninety to one that when it comes it will only be again essence of the chemist's crucible.

"Cancer is silent with its secret. But it will out with it ere long, and shortly thereafter will certainly come the blessed antidote.

"The opportunities of chemistry in the field of medicine and public health are without number. Dean Edsall of the Harvard Medical School pointedly evaluates the services of chemistry in this important art in the following statement:

"The prospect of developments of the utmost importance through chemistry in matters relating to medicine and health in the coming decades is really enormous. The progress made in recent years has been such as to warrant confidence that it will be one of the most important lines of progress in the next generation. This is, of course, exceedingly technical work, and fine training is required in order to accomplish anything in it. The future progress of medical investigation in no small measure waits upon the results of such chemical research, and the future of medicine depends largely upon the progress of chemistry."

At the sixty-eighth Convention of the American Chemical Society at Ithaca, the president, Dr. Hendrik Backland, in his annual address emphasized the power of chemistry in warfare.

"Science," he said, "will let no one escape and there will be no refuge from death and torture."

Picturing briefly the possible horrors of future wars when the largest and best protected cities, irrespective of their size or distance, will be continuously exposed to destruction, Dr. Backland said the remedy for these horrors lay not in stopping the use of chemistry in warfare, but in real religion, less hypocrisy, haughtiness, lying and suspicion, and more decency and good will among peoples.

"Science and chemistry in particular," he said, "have been repeatedly reproached for all the horrors of the late war, for all the present unrest, dissatisfaction. By whom? By the very people who have least tried to grasp the immense strides of our knowledge and the undreamed-of new powers it brings along; by men who have failed to perceive in time the vastly increased responsibilities our new powers involved.

"The militarists and politicians who started the European war were steeped in Bourbonism. They knew all the tricks of former wars. If they knew anything, it was the political history of the past. At best they were thinking in terms of the eighteenth century instead of the twentieth. It did not appear obvious to them that the wars of Napoleon were much nearer the conquest of Gaul by the Romans than 1870 was to 1914. Unfortunately just that class of people ruled the destinies of nations.

"If they had been able to contemplate the awesome responsibilities of the present age they might have hesitated starting that conflagration. Chemists certainly did not start or encourage that war. They were called in only after the conflagration seemed to get beyond control."

Our Prayers Together

Saturday, October 11

Now that I am become a man, I have put away childish things.—1 *Cor.* 13 : 11.

I have written unto you, fathers, because ye know him who is from the beginning.—1 *John* 2 : 13.

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made;
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God; see all, nor be afraid!"
Robert Browning.

Heavenly Parent, from whom we receive all the gifts of life, we bless Thee that our pathways grow brighter as the years go on, and that we have faith to believe the best is yet to be. Help us to grow old with dignity, goodness of heart and cheerfulness. May we not be spoiled by life's successes, nor made bitter by its troubles. May children find us loving. May men and women younger than ourselves discover in us optimism and appreciation of all that is good. And may those of mature life welcome us to their circle as friends and companions of the upper way. We ask in Jesus' name.—*Amen.*

Sunday, October 12

He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.—1 *John* 2 : 10.

The way to God is by the road of men;
Find thy far heaven in near humanity;
Love thy seen neighbor as thyself. Thereby
Thou lovest Him Unseen, who is the All!
Edwin Arnold.

Our heavenly Father, we have learned from the lips of our Master and his first disciples the truth that Thou lovest all humanity, and as we also love, we become like Thee. And so we learn to love, because Thou hast first loved us. Make plain to us the pathway of good will and helpfulness to each other. Teach us the lesson that when we seek the good of our fellow men we become like Thee in character and life. And bring us to more intimate communion with Thyself by this participation in Thy virtues. Through Jesus Christ our Lord.—*Amen.*

Monday, October 13

And I saw the holy city, new Jerusalem, coming down from God out of heaven.—*Rev.* 21 : 2.

And they builded . . . every one over against his own house.—*Neh.* 3 : 1, 28.

We are builders of that city;
All our joys and all our groans
Help to rear its shining ramparts;
All our lives are building stones.
Whether humble or exalted,
All are called to task sublime;
All must aid alike to carry
Forward one sublime design.
Felix Adler.

Holy Father, we praise Thee both for the joy of vision and the privilege of service. Sometimes Thou dost grant us glimpses of the better time to come, when the gospel of our Lord shall have sway from sea to sea. That vision inspires us, for it seems like the coming down of some fair celestial city to our troubled earth. Then we turn again to our daily task, for we know that such a place can have reality only as we help to build its walls on the solid ground of our human experience. Thus glorify our daily work with the vision of what is to be. We ask in the spirit of Jesus.—*Amen.*

Tuesday, October 14

And I saw as it were a glassy sea mingled with fire; and them that came off victorious, standing by the glassy sea, having harps of God.—*Rev.* 15 : 2.

Yonder is the sea, great and wide.—*Psalm* 104 : 25.

Hence in seasons of calm weather,
Though inland far we be,
Our souls catch sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.
William Wordsworth.

O Lord, our God, we wait for Thy blessing, without which all our lives are famished and unsatisfied. Thou hast loved us with an everlasting love, and called us into the covenants of Thy grace through faith in Jesus Christ our Lord. In his name, therefore, we beseech the favor of our common requirements day by day, of health and happiness, and the privilege of working with Thee at the great tasks of the kingdom of God. Grant us this day the vision of the King in his beauty, and of the sea of divine grace that rolls onward to the throne of God.—*Amen.*

Wednesday, October 15

The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.—*Jer.* 31 : 3.

I say to thee, do thou repeat
To the first man thou mayest meet
In lane, highway, or open street—

That he and we and all men move
Under a canopy of love,
As broad as the blue sky above.
Richard Chenevix Trench.

Holy and righteous God, the Giver of good and the Preserver of our souls, we have hardly dared to trust the blessed news brought to us in Thy holy Word, for it seems far beyond the reach of thought that we should be called the sons of God. Yet so convincing is that message made to us in the life and teaching of our Saviour that we dare not doubt its truth. And when we look with fuller care into the volumes of divine record and of human experience, we are left in no uncertainty, for Thy love to us is everywhere

made clear. Keep us ever in that love, we pray in Jesus' name.—*Amen.*

Thursday, October 16

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—*Acts* 24 : 16.

Judge me not as I judge myself, O Lord!
Show me some mercy, or I may not live;
Let the good in me go without reward;
Forgive the evil I may not forgive.

William Dean Howells.

We praise Thee, O God. We acknowledge Thee to be the Lord. To Thee all angels cry aloud in ceaseless adoration. To Thee cherubim and seraphim continually do cry, Holy, holy, holy. The goodly fellowship of the prophets praise Thee. The holy company of the apostles praise Thee. The martyrs of all the years lift up their voices to Thee. We would unite our praise with that of this vast throng, and confess Thy glory. Do Thou aid us to be worthy of such companionship. Give us minds that are set on the noblest things, and consciences void of offense toward God and man. We ask in Jesus' name.—*Amen.*

Friday, October 17

Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ.—*Eph.* 4 : 13.

While man knows partly but conceives beside,
Creeps ever on from fancies to the fact,
And in this striving, this converting air
Into a solid he may grasp and use,
Finds progress, man's distinctive mark alone,
Not God's, and not the beasts'; God is, they are,
Man partly is and wholly hopes to be.

Robert Browning.

Our Father, Thou art the source of our life, and toward Thee our best impulses ever take their way. Our Master has taught us that we are to be perfect, even as Thou art. Save us, we beseech Thee, from contentment with any lesser goal. May we crave that daily growth that brings us the increasing sense of attainment of holy things. We love Thee; may we love Thee more each day, till we meet Thee in a world without end.—*Amen.*

From "The Daily Altar," Willett and Morrison. Christian Century Press.

The Student Christian Mission in Fitchburg

Francis W. Gibbs

THE Student Christian Mission recently held in Fitchburg, Mass., of which an announcement was given in the *Leader* of Aug. 30, proved to be a very creditable and profitable movement both for the churches and the city. Religious sentiment has been awakened and attention given to the work of the churches has increased to a large extent.

This movement was arranged and executed by theological students from various denominations and by undergraduates from various colleges in the East. Like any other movement of similar nature there is plenty of opportunity for criticism both of detail and method of procedure, but the earnestness and consecration of all who participated, and the fact that the Mission was carried on in its detail entirely by youth, offsets any desire to find fault. Through the zeal of this group of young people the whole community has been made aware that there is in religion a common ground upon which all men may meet and work and pray. The truth of St. Paul's word, "There are diversities of gifts, but the same spirit, and there are diversities of ministrations, and the same Lord," was so clearly demonstrated that the outcome must be a greater tolerance among the people of Fitchburg.

The immediate purpose of the Mission was to quicken the religious life of the people of the city and to awaken a new interest in the real living leadership of Jesus Christ in the hearts of men as a power in every-day life. "An every-day religion for every day" was one of the slogans widely advertised. The young people were inspired by the belief that the world as never before needs the Gospel of Jesus Christ applied to present conditions, that in him was the real leader regardless of color, race or creed. They were real soldiers who had accepted the challenge to present the Gospel to all men, and they displayed a courage that was at once remarkable and effective. Indeed many ministers and laymen were deeply moved and were forced to admit that these students in bearing witness to their faith had aroused in them a sense of responsibility such as they had not had before. The appeal from youth to men on the street was so markedly sincere that any difference of interpretation, any dogmatic leaning or any theological distinction was forgotten, and all kinds listened attentively and accepted the messages as of worth and power.

"People have most everything they need in these days, but they are not happy or contented. What they need is religion." This statement, made by a man of large affairs in Fitchburg, coupled with his desire to do something worth while for his city, was the starting point that brought the Mission to Fitchburg. A meeting was called to which the ministers were invited, and this man's ideas were made known. In the meantime, and wholly unknown to the group thus gathered, students from several theological schools around Boston had listened to Canon Woods, an English man of letters and a preacher of note, tell of a united preaching mission in Derby, England. They were impressed by his account and by the effort he described. So great was the interest created by this talk that a tentative organization was formed and the students became eager to offer themselves to some community for like service. In some way the business man of Fitchburg learned of this group and sought them out, while at the same time a committee of students appeared in the city to offer their services. It was natural that the two forces should meet and definite arrangements be made.

Sept. 14-21 was the week selected for their work, which was to be preceded by a three day "retreat" for the benefit of those who were to participate in the campaign.

Five young men, students from different theological schools, came to the city in late July and began work to get ready for the week of preaching. During August they made a racial, industrial and social survey of the city to determine its needs. With the help of people from the churches they made a house to house canvass of ten per cent of the several districts into which the city had been divided, to determine the status and attitude of the people toward religion and the Church. Letters were sent to students of other divinity schools inviting them to come to Fitchburg to participate in the campaign, offering to each one transportation expenses, and lodging and breakfast while in the city. Arrangements were made for shop, factory and street preaching. Advertising was carried on in a wise and large way, the students acting upon the advice of Mr. C. F. Reisner, president of the Associated Advertising Clubs of the world, who volunteered his services and gave to the Mission its principal motto, "Think It Over," which was part of all the advertising matter publicly displayed.

Thirty young men and fourteen young women presented themselves for the week of service. They came from all over the country and many different schools, the whole affair being strictly nonsectarian. The "Retreat" opened Sept. 10 under the care of the committee of five, and Dean Charles R. Brown of Yale Divinity School conducted the devotions and conferences. The spirit of consecration and the enthusiasm created here had no bounds, and the second night of this gathering, four days before the scheduled time, found young men and young women on the city streets preaching to crowds of people. During the stay of Dean Brown he gave three addresses at city hall to capacity audiences. The simplicity and wisdom of his messages, his directness, honesty and human sympathy, captured the people. His subjects were "Things Men Live By," "A Modern Working Faith," "The Supreme Appeal of Religion."

Sunday, Sept. 14, the date set for the opening of the campaign, the students were divided among the churches of the city, where they had opportunity of presenting their messages. They were enthusiastically received. A mass meeting of young people was held at city hall in the afternoon, and a pageant, "The Beatitudes," was given on one of the city playgrounds in the evening under the direction of Miss Joy Montgomery Higgins. This was a wonderful performance and was a fitting opening for the week, and while thousands of people gathered to witness it and many were turned away, it caught the attention and aroused the interest of the public in a religious way, which created an atmosphere such as was needed for the week of preaching.

The work of the students in preaching in shops, to various groups and organizations and on the street corners, was so effective that to-day it is the talk of the whole community, and while it is impossible to tabulate results either now or at any other time, the effort and the cost were well worth while. There is no doubt that religious ideals and the spirit of Christ have taken hold in such a way as to influence civic life generally, and individual life in relation to all kinds of activity specifically. To assist the students the services of some of our successful ministers in other communities was solicited. Dr. J. Gordon Gilkie of Springfield, Mass., and Dr. Harry N. Holmes of New York gave addresses at the community meetings at the city hall. As a climax to the week's work Dr. Frederick W. Norwood of City Temple, London, inspired great crowds of people at five meetings held in city hall.

Mass meetings were held for boys and young men, girls and young women, and at these meetings many consecrated themselves as a result, and many of the youth of the city have undertaken religious work. These gatherings were always met by and addressed by the students, which gave to the young people of the city a new viewpoint and enthusiasm.

Dr. Norwood undertook to interpret the Bible as if speaking to people who did not believe in it. His theme, however, turned out to be the greatness of God and the greatness of man. "The first chapters of the Bible are the dream of the poet to describe the power of God, and having God we find that at the last there is brought into existence the creature man. The voice said, 'Let him have dominion.' It is man that is making the world. God is merciful, courteous, kind, because He wants man to grow. I believe in the omnipotence of God, but I do not believe that God rules the world by His omnipotence. It is left for man to work and to co-operate with Him. 'God rested.' This means that He has left work for man to carry on, not that He stepped aside or sat down, but that He has so made the world that He needs man. This creature man is so constituted that unless he has the right spirit in his heart he will blast the world in which he lives. God says nothing about man having dominion over his own kind. So long as man tries to dominate over his fellows we have anarchy. Every time man struggles with man for supremacy over his own kind he cramps progress toward the fulfilment of God's purpose. I believe that God's purpose will prevail, but it is to come to its completion through man. In Jesus Christ we have *the Man*. God was in him setting up a new order. In Jesus we see that no man is great who is not intrinsically great."

It was a wonderful experience and should put heart into all religious workers everywhere, more especially in this vicinity. To find so many young people forgetting for the time being their denominational tag and doctrinal differences, entering into a community movement of this kind solely for the purpose of proclaiming the Gospel as they see it, and in every way seeking to arouse an interest in the Church and its work, is to give courage to those who have labored long, and hope to those who had begun to think that church influence and religious power were on the wane. The spirit of youth, once it is aroused, is the spirit that counts for progress in all fields of work. This movement will bear watching, for it is sure to bring results such as many have been hoping and praying for during the past few years.

GLEANINGS FROM THE STUDENT CHRISTIAN MISSION ADDRESSES

DEAN BROWN: "Things We Live By," taking for his text, "Trust in the Lord and do good. So shalt thou dwell in the land and thou shalt be fed."

This address was divided into four parts. 1. We live by faith. Here lies the basis of all that is best in religion. 2. We live by human service. We can have morals without religion, for truth is better than falsehood, but we can not have religion without morality, for God is a moral personality. He who trusts in God must do good. 3. Political stability. "So shalt thou dwell in the land." Good government is part of a divine plan. Good government is a necessary item to the Kingdom of God. 4. Economic security. "Thou shalt be fed." We must work because it is necessary not only for the strengthening of character but for the up-building of character. Many people go to the bad because they have nothing to do. This includes both classes, rich and poor. All work must be carried on so that it does not destroy character. The cathedrals of earth are meeting places where the divine and human meet and mix.

Dean Brown's second address was on "A Modern Working Faith." We of the present time must not only have faith but we must remember that our faith can not be couched in the phraseology of fifteen hundred years ago, or one hundred and fifty years ago, or fifty years ago. Keeping the faith does not mean we should have the faith of the past. We should have our own faith, up to date, interpreted in the terms of the present.

In Dean Brown's conference with the students, at their retreat, he spoke of the necessity of personal contact of all religious workers with those under his charge. Most ministers, in company with many other people, have lost the sense of perspective. We easily become worshipers of the idol of size and the idol of speed. We want a big congregation, big results of our preaching and efforts, and we want it at once. We forget that under God's rule vital things are things that grow, not like a mushroom in a night, but by a slow process. When the Twentieth Century Limited goes from New York to Chicago or the aeroplane covers the same ground in space, they pass by or over many corn fields. It took the corn as long to develop as it did the corn that was growing in Pharaoh's day. The little tooth that appeared in the head of baby Moses took just as long to develop as the little tooth in the heads of our own little babies to-day. Let us not give way to either speed or size. People are amusement mad. The movies will fill your church, but it is not wise to adopt such a method. We need to remember that it is the personal contact that should be had.

In Dean Brown's third public address under the topic "The Supreme Appeal of Religion," he used the text "What is that to thee? Follow thou me." We waste a vast amount of energy in asking foolish questions and trying to answer them. If a man comes to me and asks me "Where did Cain get his wife?" or "How old is the world? "I have to answer, "I do not know," it is not primary that we should know, and "What is that to thee?" Jesus said, "Follow thou me." When I am asked questions concerning the virgin birth I take the same stand that St. Paul took and he has nothing whatever to say about it. Life is not following the herd, whether the herd be headed right or wrong. Life is standing on one's own two feet and fighting it out with faith in God under the inspiration and leadership of Jesus. In the final solution it is as Jesus answered to the man who asked how many were going to be saved, "Strive to enter into the strait gate." Do your duty. Many a man shakes his fist at God because God has not made all things clear to him. What are all the mysteries? What are all the unanswerable questions? The main thing is to follow Jesus.

A student standing on the street corner preaching to a crowd of about a hundred and fifty men, in the midst of his address, with the enthusiasm of youth, yells at the top of his voice: "You who are knocking the Church don't know what you are doing. You are up against the biggest thing in the world, you're keeping yourselves out of the most willing, most generous and most helpful, hopeful organization that there is on earth. Don't imagine for a minute that the knocking of your little hammer is going to do any harm to the Church itself. If you would only stop long enough to analyze what you say before you say it you would never say it, or, if you did, you would hang your head in shame. When the world is in need for any relief where do the leaders turn first for help? To the Church. And they get the means, not as a loan but as a gift, and there are millions for all occasions when help is needed. I don't know what you call this, but I call it the spirit of Christ working in the hearts of men."

F. W. G.

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THE PARABLES OF SAFED THE SAGE

The Parable of the House That Jack Built

Once upon a time I was inveigled into the learning of a Narrative which purported to be about the House that Jack Built. And I learned all of it, even about the Malt, and the Rat, and the Cat, and the Dog, and the Cow, and the Maiden all Forlorn, though why she should have been Forlorn with a Man and a Priest all ready for the Marriage, I know not, and the Cock that crew in the morn. But early in the Narrative I lost the House, which was supposed to be the theme of the Narrative; and as for Jack, I learned not anything about him, but only of some of his Possessions. Even so I learned about the Wild Man of Borneo, and his Wife, and her Child, and its Dog, and his Tail, and so to the end of that story. But in the telling of the Flea of the Hair of the Tail of the Dog of the Child of the Wife of this interesting Gentleman, I failed to learn anything about the Wild Man of Borneo, save that he had just come to Town. And it is little profit to know as much as that if one know not his Hotel Address or his Telephone Number and How Long he doth intend to stay.

Now in my Youth I thought not much of those things. I assumed that the History of the House that Jack Built was Adequate, and the Tale of the Wild Man of Borneo excited in me no great curiosity, and I did not seek to be wise beyond what was written. But now I know that these stories are Incomplete, and that they make the same mistake that many Biographies and Obituaries make. For the interesting thing about Jack is not the Dog nor the Cat nor the Cow with the Crumpled Horn, but Jack himself, whom the story doth lose out. Yea, and Jack doth often lose himself out of the Picture by assuming that his Malt and his Rats and his Cats and his Dogs and his

Cattle and his Man-Servants and his Maid-Servants are the really Significant things about him. For the most important detail concerning Jack is Jack himself. And what shall his House and his Malt and his Rats and Cats profit him, if he have no Wife in his house, and no Children to play in his Front Yard? And what shall it all avail him if his sons are Fools?

Beloved, the world hath been too much occupied with learning from Mother Goose and Madame Grundy concerning the goods and chattels that cumber or adorn the House of Jack, and not enough interested in knowing about Jack himself. In the olden time, a prophet of God spake unto a king, and said, While thou hast been busy here and there, the Man got away. Let us seek a little less ardently to know the number of Jack's taxable assets, and know a little more about Jack.

* * *

MAINE UNIVERSALIST CONVENTION

Stanley Manning

"The best Convention we have had in years," was the well-nigh unanimous verdict of those who attended the ninety-sixth annual session of the Maine Universalist Convention, held in Gardiner, Sept. 22-24.

No parish could have been more hospitable, and no Convention could have been more satisfactorily entertained in a brief session that allowed little time between meetings. No minister and his wife could have done more to serve their guests than did the Rev. and Mrs. Milo G. Folsom, and no people could have more loyally seconded the efforts of their leaders than did those of the Gardiner parish.

From every part of the state the Universalists came, except from the northern section of Aroostook, where the potato harvest made this the busiest season of the entire year. They came from Washington County at the extreme eastern tip of the United States, and from York and Oxford on the west. They came from the seashore towns and from the villages that lie close to the northern lakes and mountains. More than forty towns and cities were represented.

The most striking thing about the Convention was the general satisfaction repeatedly expressed that once more, after an interval of over three years, Maine had a full-time State Superintendent in the field. Having provided for this a year ago, and instructed the Executive Committee to increase the parish quotas sufficiently to pay for it, the Convention did not seem to feel the need of any great amount of legislation. The routine business was transacted, not hastily, but in a minimum of time; the spirit of the occasion was that of a love feast.

The Convention was fortunate in the presence of many denominational officials. Dr. George E. Huntley was present at the sessions of the State Sunday School Association; the Rev. Hazel I. Kirk attended the meetings of the Woman's Universalist Missionary Society and spoke at the Convention Mass Meeting; Dr. John Murray Atwood, President of the General Convention, was the other speaker on this occasion; Dr. Harold Marshall represented the Publishing House, gave a brief address during a lull in the business and spoke at the banquet which closed the Convention; the Rev. C. H. Pennoyer, Director of the General Convention's Department of Social Welfare, gave an address and conducted a round table conference on the problems of the rural church; and Dr. John Smith Lowe, General Superintendent, gave an address on Wednesday afternoon and then brought the Convention to a fitting close with an eloquent appeal for greater loyalty and more consecrated giving.

A feature of the Convention was the response which was made to this appeal before it was made, for at three sessions of the Convention there was large response to appeals for funds. At the Y. P. C. U. session on Monday, the young people and others pledged a larger amount of money for their state work than has been given for a long time; the Women's Axsociation secured numerous pledges for missionary work in the state, and then at the closing business session of the Convention several hundred dollars was given for church extension and other purposes.

The election of officers resulted in the choice of Dr. Ashley A. Smith, Bangor, president; Dr. O. K. Hollister, Portland, first vice-president; Mr. William D. Talbot, Rockland, second vice-president; the Rev. Stanley Manning, Augusta, secretary; Mr. Warren F. Turner, Portland, treasurer. The Rev. Milo G. Folsom of Gardiner was chosen to give the occasional sermon at the Convention of 1925; the Rev. Harry E. Townsend, of Westbrook, was chosen a trustee of the Universalist Publishing House for a term of three years; Mr. James O. McLean, of Portland, a trustee of the permanent funds for three years. Committee on Fellowship, Dr. A. N. Witham of Westbrook, the Rev. Allen Brown of Rumford, the Rev. Clarence L. Eaton of Yarmouth, Mr. Harry S. Vose of Waterville, and the Rev. George W. Sias of Turner Center.

There was keen rivalry for the place of meeting in 1925, South Paris being the successful candidate.

The occasional sermon was delivered on Wednesday morning by the Rev. Allen Brown of Rumford. He suggested that just as a parish virtually contracted with a minister, when calling him to its pulpit, to be in his place every Sunday, so its people contracted with him to be in their places at the time of the services of worship.

The Convention voted to give the Superintendent sufficient help to free him from the clerical details of office work. Thanks were extended to Miss Marguerite Pearman, Mr. Tracy Pullman and Mr. Harold I. Merrill for their successful work in student pastorates this summer at East Dixfield, Kingfield, and Oakfield. The policy of consolidating the church and parish organizations was approved; the budget system was adopted for the Convention's business and recommended to the churches; and plans were approved for a series of visitation days next summer, whereby motorists will be invited to make one of our rural churches the objective of their journeyings on one Sunday, another on the next, and continue this during the vacation season in the cities.

The resolutions included a memorial to the Rev. Mary L. Hadley, Dr. Harley D. Maxwell, Dr. N. D. Hyde, Mrs. Dorothy Smith Deane, and Mrs. W. H. Gould. Others dealt with the need for active work in the student centers of the state, calling for increased contributions for Japan, to offset the effect of the exclusion law; the enforcement of law; the conscription of property and of all persons in the event of war; co-operation with other liberal Christians and loyalty to our faith. Thanks were extended to retiring officers; to President George W. Bridgman of Biddeford; the former secretary and superintendent, the Rev. Milo G. Folsom; and the treasurer, Mr. Philip F. Turner, of Portland.

The greetings of the Convention were sent to Dr. G. M. Twitchell, of Monmouth, for many years active in its sessions; and in the name of "Mother" Quinby, whose years of service in the state, and repeated visits at Conventions while living elsewhere, have endeared her to all, $150 was pledged to the Church Extension Fund by numerous individuals and societies.

The auxiliary organizations held their meetings in conjunction with the Convention. The Young People's Christian Union adopted a new constitution, decided to hold its convention at another time when the members of the Union would be free to attend, and elected officers to serve until next May: President, Glenn R. McIntyre, Norway; vice-president, Burton B. Witham, Portland; secretary, Miss Dorothy E. Gray, Augusta; treasurer, Carleton French, Livermore Falls.

The Sunday School Association elected as president the Rev. William H. Gould, Livermore Falls; vice-president, Dr. Wallace Fogg, Fairfield; secretary, Mrs. Stanley Manning, Augusta; treasurer, Miss F. Ella Bradley, Portland.

The Women's Missionary Society elected Miss Helen Varney of Brunswick president; Mrs. Julia Marley of Gardiner vice-president; Mrs. Persis Shedd of South Portland secretary; Miss Georgie Bradley of Portland treasurer.

The Pine Tree State begins a new year's work with every prospect of progress and success.

Understanding Our World

Garvin on the Root of the Matter

J. L. Garvin is the editor of the *London Observer*, a weekly Sunday paper famous for its fair summary of news and a brilliant editorial page. The *New York Times* considers it worth while to cable the substance of Garvin's leading editorial each week. The following appeared at the opening of the Assembly of the League of Nations at Geneva:

Attended by a brilliant galaxy of statesmen, the Assembly of the League at Geneva to-morrow is perhaps its chief gathering since the Armistice. It meets to discuss questions more solemn, in the old true sense of that word, and more difficult, than ever concerned human kind before. The Assembly may be called a Parliament without power. It does not possess substantial power for three reasons. First, the United States, Russia, and Germany are not members, though they already number more than half of all the white races, and are bound in the long run to prove the determining factor. Second, none of the great nations is yet prepared, in these circumstances, to surrender any part of its self-governing system, or of its own executive authority. Third, the working principles of the League are as yet profoundly defective, so that it is unable to fulfil the main purposes for which it was created or to touch the very root of its business.

Delusion about these things would be fatal. They must be encountered. But it is vital to the world's hope that the League shall be kept in vigorous being until it can be reinforced. It is far more nearly a Parliament of the World than anything yet seen. If its membership is incomplete there is no bar or fetter to limit its consultations. It can and must examine its own hindrances when it meets to-morrow to debate in earnest what we have called the interlinked inseparable problems of security, disarmament, alliances, debts, arbitration, and revision of the Paris Treaties. We have come to use these names so easily that we forget how intricate and tremendous are their meanings. The question at Geneva is whether European civilization in a few decades is to perish amidst the terrors of the Apocalypse. If not, what is the practical alternative? So far we are all just playing with that issue; and in relation to it the existing League is like a magnificently-built organ with pipes and keys and pedals complete, but with no wind in its bellows.

Sound thinking proceeds from the known to the unknown, from the concrete to the future. Realism and idealism never can rule each other out, but must go together in politics for any architectural purpose dependent both on materials and design. What then is the existing state of the facts? We must repeat some of them and add others.

Europe is broken up into many more nations with their separate armies and customs houses; some of them with large discontented minorities, others unalterably dissatisfied with their new boundaries. Some are virtually disarmed and kept isolated. Others are still super-armed and allied. There are Haves and Have-nots amongst the nations as amongst classes. This is what we call the very root of the business. The League has been helpless to deal with it practically, and has not felt able even to speak about it boldly. While this intellectual evasion and this spiritual impotence persist, there can be no progress towards peace by any devices, however elaborate.

Accordingly, although the defeated nations were disarmed, the rest are armed to the teeth as never before. There are over a million more troops in Europe than in 1913. With the multiplication of batteries, machine-guns, tanks, aeroplanes, bombs, and chemical devices, the killing-power existing is twice and thrice as great in the field as it was then. In addition, cities and their populations, regardless of age or sex, are menaced with total destruction by shattering and fire and poison. The new fleets of aircraft, carrying bombs weighing over two tons and mounting torpedoes, can not only wreck railways and harbors, they can beat the largest towns to pieces by continuous attack; and they can wrap those towns meanwhile in raging conflagration, perhaps impossible to extinguish; and they can spread fumes which will not only kill every soul within a wide area, but will linger for weeks so as to make the place uninhabitable.

In an article by a well-known expert in the *Revue de Paris* some months ago, that writer drew a cheerful picture of the particularly hopeless position of this island under these conditions. By super-artillery, with a range up to 150 miles, London, it appears, could be directly bombarded from the coasts of France and Belgium. Our navy is no longer a protection of our internal life, whatever it might do elsewhere, and could not save its own bases. London could be smashed up from the air by sustained bombing on a scale reducing the raids in the Great War to insignificance. Hostile submarines working from the Channel coast could destroy our trade and our life with a certainty that the German U-boats could not accomplish from their enclosed narrow quarters in the North Sea. This expert professes to write as a candid friend, but he knows well that these things could not be attempted without the co-operation of France. He seems to forget one established fact. For several reasons it is certain that if London fell Paris would perish, and the power of France could not survive that of Britain.

But what fantastic and insane speculations are these! A future war fought by those means and bound to involve the world more widely than before could not mean victory for any of its authors. The nominal victors would be wrapped in a common doom with the vanquished. The result would be the suicide of Europe, the increasing dominance of Asia, and the survival of the United States as the last stronghold of white civilization, but no longer as secure as now either within the twin American continents or without.

This is the possible prospect which statesmen at Geneva have to survey like "seven watchmen that sit above in an high tower." What are the remedies proposed? We fear that they are pills for the earthquake by comparison. Lord Cecil and his friends with devoted labor have worked out the suggested "pact of mutual assistance." This elaborate scheme has already been rejected by the Labor Government, and there is not the slightest chance that it will ever be accepted in this country; while the plan would make it impossible for the United States to join the League or for our own self-governing Dominions to remain either in the League or the Empire. But Lord Cecil's draft has served a valuable purpose in defining and advancing discussion. There must be an alternative.

What, then, is the pact of mutual assistance? It seeks to harmonize the problems of increased security and reduced armaments. It hopes to effect this by two methods, first by a general agreement of the League, and secondly by special alliances amongst its members. When grave dispute arises, if any nation or nations refuse arbitration and engage in unauthorized hostilities, the following steps amongst others shall be taken: The Council of the League shall determine within four days, if it can, who are the real aggressors. That knotty doubt untied, the Council shall then assume unparalleled powers. Against those declared to be aggressors it shall mobilize other members in any given continent which may be the scene of a quarrel, but not in other continents. The Council may name what nations are to engage in the war against unauthorized belligerents; it may call upon their military, naval, or air forces. It may prescribe for other countries the measures necessary for communications and through transport. Finally it may "appoint the Higher Command and establish the object and nature of its duty."

We are unable to imagine how any one can conceive such a plan to be practically workable. In our judgment it would end by breaking the League and precipitating war. No great country will concede to the League this degree of super-national sovereignty. None will commit itself to such incalculable engagements so far in advance of all knowledge of the circum-

stances which might exist when the obligations arose. No free Parliament at the pinch will part with its right to judge of the circumstances. No such Parliament will surrender the most vital element of its function by suffering the lives, services, revenues, and much of the whole organization of a people to be disposed of without its full consent after grave debate. A "Higher Command" could not be imposed on any Government without the consent of that Government. It is idle to dream that such a scheme could ever materialize. Even if it were adopted on paper—than which nothing is more improbable—it never could be applied. It would disrupt the League on the first serious emergency. Britain, certain to be invoked at every single turn owing to her handy situation and finances, would either have to be the most harassed factotum of the affair—supplying merchant tonnage and money that again would never be repaid—or would become the most reproached and unpopular country in the world. We can not do it. In relation to the possible requirements of the Empire, and to the simultaneous dangers which might arise in other quarters if we were committed in Europe without our free consent, we dare not do it.

The authors of the draft pact are themselves conscious of the weaknesses of the articles concerning general agreement which form the first part. They know well that such a scheme could not reduce armaments. On the contrary, it would increase armaments, for no nation genuinely believes that a system so artificial and complicated could be depended upon in emergency. Therefore, the real pith of the thing is in the second part, which provides for supplementary treaties of mutual guarantee between specific groups. These groups in cases of emergency, of which they themselves are to be the judges, are to have the right to act at once, and to inform the Council. In other words, they may tell their mother that they have started to fight. Now, if fighting once gets fairly started in anything like the existing state of Europe, with so many territorial grievances and racial discontents, it will spread widely and irresistibly of itself. The League will no more be able to control events than a windmill is able to control the wind. But again this proposal would not have the slightest chance of reducing armaments in the real sense, and could only postpone war with the sure consequence of making it worse when it came.

History, ancient and recent, teaches no lesson more clearly than that alliances lead to counter alliances, and thus to ultimate war for mingled reasons of ambition and precaution. A moment comes when the feeling of "now or never" is in the air —when a belief in temporary advantage goes with the fear of losing it if hostilities are postponed. China under the Tuchuns is full of special agreements between various provinces against others, and this does as much as anything to feed the obstinate anarchy. In Europe, some nations may be kept isolated for a time by superior Alliances emerged from a recent war, but as time passes counter-alliances are always formed. As Prince Buelow said, the process is one of "Pressure, Counter-pressure, and Explosion." All this is the very alphabet of Europe's particular and flagrant experience since 1871. If we are to go back to these mechanical devices of pre-war statecraft, there will be no hope. We shall only move in a vicious circle.

In our judgment the whole conception of the Draft Treaty, as it still stands, after inevitable rejection by the British Government, is inspired by one remarkable fallacy. Competition in armaments, always contributory to disaster, is regarded as in itself the chief cause of modern wars; and limitation of armaments, always making for good when widely and equally undertaken, is considered as in itself a main guarantee of peace. This reasoning clean mistakes the symptom for the cause. The argument never was true and it never was less true than now. Behind the increased standing armies Europe is full of millions and millions of men who have received an intensive military training in the war itself. Munitions, as our own record shows, never were so easily improvised if war once breaks out. You may disarm the defeated in respect of weapons. You can not destroy their numbers, their staffs, their brains, their factories, their aspirations. There is another consideration. In the age of aircraft and chemical war there is a novel and terrible power of improvisation.

You never can check or control real armaments unless you bring a new spirit of peace into the world, substituting a legal reign of international justice for the arbitrament of force. That armaments were relatively small in the epochs before our own did not prevent wars for century on century, but rather helped to make them more frequent. So long as some nations feel that they are kept down by the force of others, that they are subjected to arbitrary conditions and intolerable disadvantages, and that no peaceful means of redress by judicial process yet exists—these repressed peoples will become plaintiffs in arms and will fight when they can.

"General notions are generally wrong," said Lady Mary; and she often caught the nail on the head. Armaments are the external symptom, not the cause. Weapons are no more the origin of war than the spade is the origin of the tiller. Armaments arise to vindicate possession or achieve desire. Wars come like strikes in the absence of any rational and established means of mediation. Like strikes, though on a huger scale, and taking the form of supreme competition in mutual murder, wars are a disgrace to civilized reason. But in present circumstances, limitation of armaments by itself, even if we could obtain it, would only mean a more economical combination of the victors for the consecration of the spoils.

Unless the League rises far above the spirit and mechanism of the Draft Treaty and dares to grapple with those known questions of territorial revision wherein reside notoriously the germs of renewed wars, Geneva will fail in the future as completely as The Hague before 1914. Only a Greater League, including Germany and Russia, and possessing in addition some efficient sort of working relationship with the United States, can hope to organize the lasting peace. The notion of disciplinary war on limited liability under the super-national auspices of the League is by itself a delusion and a peril. "Arbitrate before you fight" is the necessary principle, but you can not begin to make it universal and compulsory before you succeed in giving the World Court a judicial authority for revising by peaceful means certain features of the Paris Treaties. The prevention of war is the sternest task to which mankind ever set its hand. If we are to succeed we must be altogether bigger and simpler in attempt. Where the world's safe exit from this situation lies, the sequel of this study will seek to show.

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We have now established the proposition that it is futile to talk of security, disarmament, and presumptive peace until we have at last put the horses to the cart by the creation of the wider League, including both Germany and Russia. But what then? International disputes and differences small and large will continue to be numerous and inevitable. How are we to regulate and compose them without breach of the covenanted peace?

War at its worst is not merely purposeless. At its vilest, as at its best, it has been a frightful kind of litigation, and it has persisted because there was no sort of authoritative tribunal for peaceable adjustment—no international judiciary of undoubted impartiality and competence. If this huge gap in civilized institutions is to be filled, the Supreme Court of the United States is the world's chief model, though not the sole and all-sufficient example, in this vaster and more complex business of world-peace.

Arbitration is the only possible master key. But how is even that key to be made in fact to fit all locks? Here the American mind comes in. It is a singular fact that while Washington has been officially divorced for several years from all formal connection with this crucial question of human destinies, the American mind in its simplifying, decisive way, has been tending to plainer, bigger conclusions than have been generally reached in Europe.

Home and Children

AT THE WORKBENCH

I can not make a wonder,
A jewel or a star;
My eager hands have slender skill;
My dreams as fireflies are.

Yet, if I toil unceasing
At small and sparkling things,—
A lantern lighting homeward feet,
A silver bell that swings,

A prism catching sunshine
(Stilling a restless child),
A trumpet that from far-off hills
Brings echo, clear and wild,—

Some day some Wonder Master
With Beauty to express
May blend my gleaming trifles in
A whole of Loveliness.

Aldis Dunbar in Youth's Companion.

* * *

THE FEAST OF THE SPIRITS

DURING the hot days of summer, the people of Japan, who are of the Buddhist religion, celebrate what they call the Feast of the Spirits. "O Bon" is their name for it. It begins on the thirteenth day of August by our calendar and continues to August 16. Long before that time, the people are busy making preparations. Gifts must be made for friends. Houses must be set in order. The graves of the family must be cleaned and decorated. The special foods for the festival must be cooked and ready, both for visitors and for the spirits of the dead who come back.

The Feast begins with a ceremony welcoming the spirits of the dead and ends with one for their return to the spirit world. In the seventh chapter of "Leaves from a Japanese Calendar" there is an account of the Feast.

Our Sunday school missionary, Miss Bernice Kent, spent her vacation the past summer in the home of a Japanese family at Ugui Mura, and while there she witnessed this celebration. This is the way she describes it:

"On the afternoon of August 13, each family which has lost one or more of its members assembles with relatives at various points along the beach. Fires of pine wood are built on two extremes of a certain place dedicated to the family's 'spirits,' by means of standing branches of the 'shikibi' tree. As the fires burn, water is poured on the branches at intervals by the members, one by one. A bell is tinkled, a mumbling prayer is heard. They are welcoming the spirits who come back from across the ocean.

"Each day has its special foods, its special offerings upon the family altar, its special entertainments, its prayers of thanksgiving. Early on August 16 a meeting similar to the first is held on the beach and the family "sees off" its spirits. It is a beautiful and spiritual ceremony. Some say it corresponds to our Christmas because of the interchange of gifts. Some say it is like Thanksgiving, because of the family feasting and the prayers of thanksgiving. But I think of it as being the Buddhist Easter in all its glory. Days are spent getting the gifts ready for friends. It is the great feast of rejoicing and happiness. Great pains are taken that one's house shall be in perfect order."

"Leaves from a Japanese Calendar" tells us of one or two customs that Miss Kent does not mention. Lights are put on the graves and on the night when the spirits are "seen off" little paper boats containing lights are sent out to sea, or down a stream, when the home is not near the ocean. There is much gay feasting in the homes and great trays of food are set for the places of honor, which are always kept vacant for the spirits of the dead.

It may seem very material to us to think of the dead as needing food, or very strange to imagine them as coming back to feast with us or going away again in paper boats. But it is a beautiful custom thus to hold the dead in loving memory and to make the season when they are thus remembered one of happiness and loving kindness to living friends. Japanese children say, "O Bon is so pretty!" They love the lights and the feasting, and the memory of the dead becomes to them a symbol for rejoicing.

* * *

FORTY MORE SQUARE MILES FOR THE BIRDS

A region of about twenty-six thousand acres of marsh land situated in Vermillion Parish in Louisiana has been given to the National Association of Audubon Societies as a bird sanctuary. This magnificent contribution to the cause of wild life conservation is noteworthy, as the region has been until recently a great private hunting ground, the property of the late Paul J. Rainey, world renowned hunter, photographer and explorer. In it the migratory game birds and indeed all other useful forms of wild life will henceforth find sanctuary forever. It is the gift of Mrs. Grace Rogers, sister to the explorer.

Dr. T. Gilbert Pearson, president of the National Association of Audubon Societies, reports that the territory covers two-thirds of the former Rainey-McIlhenny shooting preserve. It constitutes the very heart of the famous winter gathering place for wild fowl on the western coast of Louisiana. On either side of it are the famous wild duck reservations of the Louisiana coast, an enormous acreage made safe for wild life through the generous provisions of the Rockefeller Foundation on one hand and the Sage property on the other. This territory will not only be guarded against all hunters, but every effort will be made to render the place attractive for wild-fowl, which frequent the region in vast numbers all winter long.

Arrangements are being made for the immediate planting of duck food in large quantities, "and the ducks once attracted there will never be frightened away by the roar of guns," says Dr. Pearson.

The place will be known as the Paul J. Rainey Wild Life Sanctuary. Mrs. Rogers has given the Association sufficient funds to develop and maintain the territory in perpetuity as a haven for wild bird life.—*Our Dumb Animals.*

* * *

POOR MOSES

Mrs. W. H. C. writes: "My little girl, Edith, aged five, seemed suddenly to have lost interest in Sunday school. She had enjoyed so much learning about Moses that I could not understand her change of attitude.

" 'Why don't you want to go, dear?' I asked her.

" 'Oh,' she replied, 'I don't like to go to Sunday school since Moses died.' "—*Boston Transcript.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

The Christ of the New Testament

By Paul Elmer More. Princeton University Press. $3.00.

We have had in the last few years a great variety of books about Jesus. A psycho-analyst, a newspaper reporter, and a reformed agnostic have tried their hands at telling the story of his life. Dr. More's book, which is not in any ordinary sense of the word a life of Jesus, approaches the subject from the point of view of philosophy. As a result he is able to combine a sane and penetrating criticism with an unshakable belief in the Incarnation. As a follower of Plato he accepts a dualism of matter and mind, of worldliness and other-worldliness. His belief in a spiritual world, governed by its own laws and touching the material world at many points, enables him to say, "In that union of two natures, divine and human, in one person a complete philosophy will discern, enacted as it were in a cosmic drama, the last expression of the mystery, the beginning of which lies in the dualism of mind and matter."

This opening chapter lays down a kind of philosophical barrage under cover of which Dr. More begins his advance along historical lines. The chapter is, however, more than a preface to his treatment of the life of Jesus. It is the connecting link between this volume and the three which have preceded it in the author's series on "The Greek Tradition." It is also germane to his contention that Christianity carried on the best strains of Greek thought.

The historical study begins with an examination of the background of the teachings of Jesus, treating the conceptions familiar to his predecessors and to his contemporaries. In particular it deals with the various forms of apocalyptic hope, pointing out the many weaknesses in the liberal position, which in its orthodox form maintains that Jesus could not have made claims to supernatural power.

Dr. More then turns to the life of Jesus and in a chapter on his early years suggests three possble views of his attitude toward his mission: he was conscious of his mission from the first and revealed it from the first; he was conscious of his mission from the first but revealed it gradually; his consciousness of his mission developed slowly. To the third view Dr. More adheres, and he suggests the steps of the development he postulates.

The next problem to which he addresses himself is the nature of the Kingdom. Here is a matter which has sorely troubled orthodox and liberal critics alike. The gospels record various prophecies of the immediate end of the world, an event which did not take place. How to dispose of these passages summons the wits of the critics to their best efforts. As Dr. More remarks, "Any one who has read the apologetic literature must say that the methods of modern criticism are often beyond his comprehension." For himself he declares that Jesus stated in bare and concrete terms, like those used by the prophets, his sense of the nearness of the spiritual world.

After discussing at some length various ethical teachings of Jesus, Dr. More contemplates the authority of Jesus. He denies that Jesus, because he believed in the imminent end of the world, preached an *Interimsethik*, "suitable for the brief period of waiting." On the contrary, he finds in Jesus' teaching "the unaltering truth of religion, pronounced without compromise, expressed with the power of arresting conviction." More than that: "He was a teacher of righteousness and other worldliness, yet, as we shall see, claimed to be something more; and by that something more he converted religion into Christianity."

Of course there is no problem in all New Testament criticism like the problem of Jesus' claims regarding himself. Dr. More treats the subject emphatically, following Schweitzer very closely. Like Schweitzer he believes that Jesus' actions were governed by his belief that he was the Messiah and that he was to bring in the new age glorified by prophecy and apocalypse. Like Schweitzer he assumes the chronological order of Mark, whereas it seems more likely that we have here *Memorabilia* of Jesus, parallel to Xenophon's *Memorabilia* of Socrates. In any case, we should hesitate to make any single motive completely dominant, and it serves Dr. More's purpose well enough to demonstrate that the Messianic consciousness was strong in Jesus.

With Saint Paul Dr. More deals rather brusquely, which is all the more remarkable in the light of the reviving interest in Paul witnessed by the writings of Dr. Peabody and other liberal scholars. In treating the Gospel of John, as when dealing with the synoptics, Dr. More avails himself of the best critical scholarship. He suggests that there are in the gospel three strands: a narrative framework, a body of rambling discourses, and a number of sayings of Jesus himself. He rejects the Johannine authorship but has little doubt that the authentic elements in the book came through the beloved disciple. His method of selecting the wheat from the chaff is necessarily subjective, but he is right in saying that there is a convincing ring about many of the sayings.

After his little interlude with Paul and John, Dr. More returns to his central theme. His acceptance of the views of Schweitzer seem to force him to the conclusion that Jesus was mistaken, but he will not have him a *Schwarmer*, a fanatical enthusiast. By believing in the Incarnation, by accepting Jesus as the Son of God, one is saved from the necessity of declaring Jesus in error. Though his prophecies were not literally fulfilled, they were fundamentally true. He was expressing the central truth of his nature in terms which the Jews could understand. "The Incarnate could not have appeared to the Jews who first accepted him save as their Messiah, nor could his appeal to repentance have been effective save through the preaching of the immediately expected kingdom. All that is involved in the self-deception of Jesus; if he was a *Schwarmer*, the word has lost its sting."

Devoting a chapter to the miracles, Dr. More reverts to his philosophy to show that for the skeptical dualist "there is no hard and fast line, as the rationalist sees it, between mystery and miracle." His view may be stated: "The dualist is skeptical of miracles; the rationalist denies them on dogmatic grounds." The whole question of miracles interests him little, but he does take the opportunity of brushing aside the virgin birth as a late invention unessential "to the fundamental doctrine of the Incarnation." The resurrection he examines more carefully, and in common with Lake, Cadbury, and other scholars, comes to the conclusion that the belief of the disciples in the bodily resurrection was based on no physical event but upon the consciousness that Jesus was still among them. He believes, however, that the disciples were not victims of hallucinations but were visited by "visions and revelations of the Lord." This is entirely a matter of opinion, widely removed from the field of historical criticism.

In the concluding chapter Dr. More seeks to summarize the results of his study. To his own satisfaction at least he has established the Incarnation, proving its philosophical as well as its historical probability. Because he was conscious of the Incarnation Jesus spoke with authority; because they recognized the Incarnation the disciples followed Jesus; because it believed in the Incarnation the Christian Church prospered. Dr. More points out that at the Council of Chalcedon the Church established the doctrine that Jesus was "one person of two natures, human and divine. That is all and it is enough." Elsewhere he says, "Not Christianity alone is at stake in our acceptance or rejection of the Incarnation, but religion itself."

All this Dr. More expects us to take on his say-so. "It does not fall within my design to debate the truth or error of Christianity," he says, meaning the kind

(*Continued on page* 29)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

HERE'S AN IDEAL

A Rhode Island pastor contributes a new phrase. He says, "We are going to have a big, respect-commanding school this year." "Respect-commanding"—that is an ideal worth remembering. One of the reasons that it is difficult to secure work and support is that our schools sometimes fail to command the respect of thoughtful men and women.

Watch the school at the Church of the Mediator in Providence.

* *

PLEASANT NEWS FROM PLEASANT POND

There is a new Sunday school in Maine. It is at Pleasant Pond, Mrs. Malcomb O'Brien is the superintendent, and an excellent start is being made.

A tale ought to be told. Pleasant Pond is a community near Gardiner and a dozen of its people were enrolled in the Home Department of the Gardiner school. From that nucleus has developed this latest addition to our roster. Organization is now completed and services are to be held each Sunday afternoon at 3.30 o'clock.

The pastor at Gardiner says: "We do not deserve any credit for doing what should be done in the cause of humanity. To have neglected it would have been criminal."

On most points Brother Folsom is correct, but he certainly is wrong about that credit. It was the duty of the Gardiner minister, his wife and his other associates, to establish that new school. Their honor is that "they seen their duty and they done it." Therein they have set a noteworthy example.

* *

THE SUNDAY SCHOOL INSTITUTE AT BARRE, VT.

The General Sunday School Association occupied new territory this summer at the Institute held at Goddard Seminary, Barre, Vt., from Aug. 31 to Sept. 5. It looks as if it were a permanent occupation, for all the delegates and the faculty agreed that there ought to be another Institute next year.

The seminary building furnished ideal accommodations, with class rooms, dormitories, and dining-room all under one roof. A happy house party came and went at the call of the seminary bell, attending classes with unfailing regularity.

The outstanding features of the Institute are something as follows:

The cordial interest and co-operation of the Vermont Sunday School Association, through its president, Mr. M. C. Lovell of Springfield, and its secretary. Rev. George F. Fortier of Morrisville.

The interest shown by the people of the Barre church. A preaching service on Sunday at which Rev. Francis W. Gibbs gave the sermon, and a model Sunday school at which Mr. Carl Hempel presided started the week. The minister, Rev. Will F. Kelly, and his wife were present at practically all sessions, as were also Mr. William Mercer, superintendent of the Sunday school, and Mrs. Mercer, primary superintendent.

One afternoon the children of the Barre Sunday school were invited to come to the seminary to see an exhibit of Japanese curios. About forty accepted the invitation and listened most attentively to the description of the exhibit by Miss Earle. Then Mrs. Chamberlain and Mr. Gibbs entertained them with stories, and as they went home they were invited to "come again next year." Thus forty advertising agents were sent out for Vermont's Institute of 1925.

Rev. Laura B. Galer's lectures on the task of the primary teacher were of a very high order. The members of the faculty as well as the delegates eagerly followed what she had to tell us and took many notes for future use.

On the morning of Sept. 2 at the chapel service, the sailing of the Cary family as our new missionaries to Japan was remembered, and at the suggestion of the leader, Mr. Hempel, sentence prayers were offered for their safety and success.

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A story about "The Feast of the Spirits," celebrated by the Japanese in August, will be found in the Home Department in this number of the *Leader*.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

EXECUTIVE BOARD MEETING

The meeting of the Executive Board of the Women's National Missionary Association will hold its annual session Oct. 22-23, at Universalist Headquarters, 176 Newbury St., Boston, Mass., to hear reports and consider such business as may come before it.

Josephine B. Folsom.
Recording Secretary.

* *

THE MISSIONARY BOX MISSIONARY

A splendid story has been written by Mrs. Maude Lyon Cary, one most appropriate for the meeting when Missionary Boxes are opened, or it may be dramatized with splendid effect. Price three cents each. Order from the W. N. M. A. office, 176 Newbury St., Boston, Mass.

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A CALL TO CHRISTIAN WOMEN

We pray, "Lead us not into temptation, but deliver us from evil."

Are we prepared to vote consistently with that prayer and to influence others to vote? The test is before us. The remedy for present wrong conditions in America is in our hands. Christian women hold the balance of power to-day. Church members form the majority of the voters and women make up the majority of church members.

The campaign of the Woman's National Committee for Law Enforcement has begun. It is educational through its text book "Save America," which every Christian woman should have in order to know the facts and present them effectively to groups of women she can reach. It will change public opinion and influence those who have been misled by the enormous propaganda of the liquor men.

This is a campaign of personal influence in the family, church and community. It is a campaign to elect only men in the nation and state who will enforce law. It is a campaign to keep the present laws until the Eighteenth Amendment has had a fair chance. It is a campaign for righteousness against all powers of evil. Will church women dare to shirk their duty and responsibility? "Bad men are elected by good women who stay at home from the polls." The time is short. Have you registered? There are dangerous elements at work. Let us go to the polls and let us not go alone, to secure "allegiance to the Constitution and observance of law." To do this we must present this cause and the literature at our fall meetings throughout the country.

Woman's National Committee for Law Enforcement.

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HELP THE CHILDREN IN JAPAN

Who would like to make our kindergarten children over in Japan very happy this Christmas by sending the very things they need in the new building? In a recent letter from Miss Kent, she wrote of the many things they need, story books, music books, toys, etc. She has listed the books needed and mentioned many, many articles. For some things it will be wise to send the money, that they may be purchased in Japan, others may be purchased here.

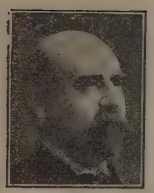
To avoid duplication, the list is not being published, as it has been divided into several lists, that several groups or individuals may share in the joy of helping.

Write to-day for your list. If you know about the amount available for the gifts, mention it and the list will be selected accordingly.

Ethel M. Allen,
411 *Glen Echo Circle, Columbus, O.*

Among Our Churches

New York City Letter



Divine Paternity.—At the opening service Dr. Newton preached on "The Worshiper." The last week in September will witness the issuance of "The Best Sermons of 1924." A standard will be set by this volume that will be productive of sermonic discourses higher in thought and more dynamic in religious reach. Dr. Newton during the summer carefully read two hundred sermons that a selection of the "best" should be made. During vacation the great Universalist preacher of the Divine Paternity ministered with power to the Brick Presbyterian Church, Rochester, and Bryn Mawr Presbyterian Church, Philadelphia. * * **Washington Heights.**—Mr. Harris reports that his Boys' Camp had its largest and most successful season, and that another year of equal success will make the camp one of the best in America. * * **Mr. Vernon.**—Dr. and Mrs. Sayles returned from Maine with the spirit of vigor and strength, and the first sermon was entitled, "All Aboard." A business-like letter, insisting upon immediate and complete co-operation and inviting cheer and courage for the minister, was sent to each family in the church. * * **Brooklyn Law School.**—The Law School of St. Lawrence University opens with the largest registration in its history, and the largest of any law school in the country. The registration exceeds 2,000. Enlarged quarters were secured, but even with increased facilities, hundreds of applicants were turned away. In 1925 an applicant for admission must have a year of college work, or its equivalent, and in 1927 each applicant must be able to record two years of college work or its equivalent. Some of the leading jurists of New York are numbered among the lecturers. * * **A Baptist Clergyman,** Rev. Dr. William Russell Owen of Macon, Ga., preaching in Brooklyn, declared: "In the Church to-day you will find that 5 per cent of the members do not exist, 10 per cent can not be found, 25 per cent never go to church, 50 per cent never contribute any money, 75 per cent never get to prayer meeting, 90 per cent do not have the family altar in their homes and 95 per cent never turn a hand to win people to Christ. It has been said that 15 per cent of the church members do 85 per cent of the work." * * **Good Tidings.**—The opening of the year's work was marked by a fine congregation and a sermon by Mr. Lalone on "The Choice of Life." A parish sociable on Sept. 23 brought together the people and inaugurated the social work of the society. Mr. Lalone will speak as the representative of the young people at the State Convention, in Rochester, Oct. 7. * * **Dr. Hillis,** of Plymouth Church, who recently resigned, made many years ago this contract with a prominent Brooklyn physician: "You do your best to keep me out of heaven, and I'll do my best to keep you out of hell." * * **Our Father.**—During the summer, as in previous years, sentence sermons have been placed upon the bulletin boards of the church. These sentences of ethical import and religious truth have attracted such wide attention that New York and Brooklyn papers have had illustrated articles upon the wayside work. Preparations for the Radio Fair, to be held Nov. 19, 20 and 21, were not halted by the summer vacation. The Sunday evening illustrated drama lectures and travel talks will commence Oct. 19. * * **All Souls.**—Dr. Grose enjoyed an active vacation, preaching three times at Rumford, Maine. One of the services at 9 a. m. was attended by sixty-five persons. A preaching service at Martha's Vineyard, upon the hottest day in twenty years, had a congregation of nearly six hundred. Dr. Grose also preached and conducted services at Murray Grove. Early in November the fair will be held.

Thomas Edward Potterton.

New Hampshire Letter

The Gnu Unicorn. The field work of New Hampshire, Quebec and Vermont is being carried on in a new Dodge touring car, the recent purchase of the New Hampshire Universalist State Convention. The old Unicorn has gone the way of all machinery and now serves a Cambridge farmer in carrying milk to the creamery and vegetables to the market. As ever it is serving well. With forty thousand miles over the unsubdued roads of this country to its credit, it deserves, if it has not found, an easier life. The new car is a worthy descendant of the old, shows the same endearing qualities and is equally devoted to the cause for which it is intended. We could not entirely discard the old name or the old memories and so we have decided to call the new car the Gnu Unicorn, Gnu for short. The name stands for the New Hampshire Universalist State Convention, the "G" being poetic license. * * **Rockingham Association.**—Though the rains descended and the floods fell, the Rockingham Association held its annual meeting at Newfields on Sept. 10. It was the one hundredth anniversary of the organization of the association, and it was a good meeting. There was not a large assemblage but those who were there came because they wanted to be there, and they got what they came after, good fellowship, generous hospitality, inspiration and cheer. The annual sermon was preached by Rev. A. J. Cardall of Portsmouth. Rev. F. L. Payson of the entertaining church officiated at the communion service, Rev. A. M. Bradley assisting. There were addresses by Rev. Harry F. Shook of Concord and by the State Superintendent. Rev. A. M. Bradley gave a masterly *resume* of the history of the Rockingham Association, which is to be preserved with the records of the organization. The old record book was closed with the record of this gathering, and with Mr. Bradley's historical address will be placed in the files of the New Hampshire Historical Society at Concord. An interesting coincidence was the fact that the meeting was held in the same church as that of the fiftieth anniversary, and two people, Mrs. Ella Langdon of Newfields and Frank W. Parker of Kingston, were present at both anniversaries. The next meeting of the Association will be at Portsmouth. * * **Atkinson.**—The Superintendent has recently had the pleasure of making his first visit to this historic parish. This is another place where we find the same names upon the present parish list that were found among the founders of the church, almost one hundred years ago. Naturally the changing conditions of the times have lessened the constituency of the parish at Atkinson, but they have not lessened the spirit of those who make it. The old brick church stands as a monument to the faith and consecration of the fathers, and the character and standing of the present adherents shows that they did not build in vain. The Atkinson society is deeding its property in trust to the Convention, as it should have done long ago. Some interesting things appear in the search of the records of the transfer of the land to the present holder. The original society raised what funds it could and then told a certain man to go ahead and build a church. The approximate dimensions of the building and the approximate location of the lot were given in the directions and $1,000 in cash was pledged. This man bought the lot, in his own name and under the conditions that it should always be used for church purposes or revert to the original grantors, built the church, paid the bills and came to the first business meeting of the proprietors with $71 in cash left from the original appropriation. Digest that, some of you modern financiers. The Atkinson Church is being ministered to by

Rev. C. G. Robbins, D. D., of Lawrence, Mass., at present. * * **Kingston.**—Rev. F. W. Whippen, for some time in failing health, retired from the pastorate of the Kingston church on Aug. 1, after a service extending over very many years. Mr. Whippen will continue to live at Kingston, occupying the parsonage and serving as pastor *emeritus*. His service through the years has been the sort that men dream of but seldom accomplish. Cultured, consecrated, loyal, he has left a mark upon the life of the community which is worth while. Services will be continued at Kingston looking forward to the settlement of a resident pastor. For the present supplies will occupy the pulpit. Mrs. Arnold S. Yantis of Manchester, Rev. Albertie S. Dudley of Derry, Rev. Charles H. Pennoyer, Director of Social Welfare, and Miss Marguerite G. Pearman of Crane Theological School, have been the supplies up to the present time. * * **Dover.**—Mr. Gordon C. Reardon of Crane Theological School, who has been serving as pastor of Pierce Memorial Church since January, has given up his pastorate and new arrangements will be made at once. The Superintendent will occupy the pulpit on Sept. 28 and will endeavor to form with the trustees a plan for future action. It scarcely seems as if the work at Dover can be adequately carried on without the services of a resident pastor. There is beyond all doubt the field for a liberal church in this city. Whether the work can be better carried out by an amalgamation of the liberal forces of the city or by the continuing of separate existences as at present is a problem. With the nucleus of loyal and devoted people which we have at Dover any consideration of the surrender of the field there is impossible. * * **Portsmouth.**—For the first time in many years and we think in the history of the society, this church has had a full twelve months service the present year, the pastor serving throughout the entire summer. We have no rapidly developing movement at Portsmouth. We think, however, that we have secured results which more than compensate for all the aid which has been given to the cause and which argue for its continuance. There is little doubt that we are serving a constituency which can be served by no other existing organization. * * **Berlin.**—The pastor at Berlin, Rev. Wenonah Stevens Abbott, has recently been elected to a responsible position on the Women's Auxiliary of the American Legion in New Hampshire, and has been sent to the national gathering as one of the official delegates. * * **West Chesterfield.**—The summer pastor, Miss Doris A. Swett of St. Lawrence Theological School, has completed her summer work at West Chesterfield and Westmoreland, securing good results in the double pastorate. The people at West Chesterfield are not quite ready to give up the season's work and Mr. George P. Lovell of Bellows Falls, Vermont, will occupy the pulpit on alternate Sundays until further notice. * * **Alstead.**—Rev. Frances A. Kimball, who makes her home at Alstead, has been having a rather unpleasant but not altogether unprofitable vacation at Williamstown, Vermont. Going there for a rather extended vacation, she was again taken ill shortly after her arrival and has spent the greater part of the summer under a physician's care. However, rest and treatment have had decidedly beneficial results and it seems now that she is on the road to full recovery. During her illness, Miss Kimball has apparently had time to convert the entire neighborhood, of what was once the sturdiest old time Orthodox blood, to Universalism. For like a flash of lightning out of a clear sky comes the announcement that Rev. John Kimball of Alstead has been invited to assume the pastorate of the Congregational churches at Williamstown and Brookfield, Vermont. These churches were once so rigid that it is a matter of local legend that on Sunday nights after the minister got through preaching there was always a ball of blue fire at the peak of the steeple. Times have changed. We don't know whether Mr. Kimball will consider this invitation at all or not, but we do know that the churches can't do better, for we are willing to risk our reputation on the statement that the Universalist denomination never developed a better rural pastor than John Kimball.

George F. Fortier.

Church News and Interests

PERSONAL

Norman D. Fletcher and H. Elmer Peters, newly-settled ministers at Haverhill and Brockton, will be ordained in the last week of October.

Rev. T. B. Fisher of Stone Mountain, Ga., after several years devoted to farming, plans to resume the active work of the ministry, and will be glad to correspond with superintendents or churches desiring a minister. He prefers a position in a town or small city. All the friends of Mr. Fisher will be glad to know of his intention to return to the duties of a full time minister, and in this period of dearth of ministers it is encouraging to have one of our faithful and trusted preachers prepared to assume the art of preaching again.

Dean Lee S. McCollester is announced as "the Universalist scholar who will contribute an article to the American Encyclopedia of Christianity."

Dean John Murray Atwood reports an entering class of ten in the Divinity School at St. Lawrence in addition to two students who had dropped out but have now returned. This makes twenty *bona-fide* divinity students, although several more college students are doing work in the Divinity School.

Rev. L. Weston Attwood, after eight years of service as minister at Abington, Mass., has tendered his resignation, to be effective on October first.

On Sunday, Sept. 28, Rev. Albert Hammatt announced to his congregation his resignation as pastor and requested that he be released December first. Mr. Hammatt, from his home in Hollywood, has been serving as the pastor at North Adams, Mass.

Illinois

Waltonville.—This church here is taking on new life, and now has a regular resident pastor, as on Sept. 8 Rev. Wm. D. Harrington, formerly living at Christopher, Ill., where he conducted a newspaper, moved his family to Waltonville and placed his children in school. On Friday, Sept. 19, the good Universalists of Waltonville gave Mr. Harrington's family a miscellaneous shower, and it "rained" many good things to eat as well as a dozen nice laying hens—and a bushel of wheat to feed the chickens with. Mr. Harrington has been working for the state of Illinois visiting the various fairs in the southern counties with the Official Educational Exhibits. Waltonville is not able to support a minister, and Mr. Harrington will work at his trade as a printer-editor between times to supplement what the church is able to do.

Massachusetts

Peabody.—Rev. G. H. Howes, pastor. Preparations are being made to paint the church this fall. The money has been raised by the distribution of banks among the families, and the full amount is already in hand. It is also planned to buy a lantern for use in the Sunday school. The Mission Circle is preparing for a gift sale to be held late this month.

Lynn.—Rev. F. W. Perkins, D. D., pastor. The church is to entertain the State Y. P. C. U. in its convention on Oct. 11, 12 and 13. About 200 Unioners are expected and a fine program has been arranged.

Saugus.—Rev. E. V. Stevens, pastor. The Saugus church installed a complete steam-heating plant and sanitary plumbing, with other improvements, during the summer, and a home-coming reunion was planned for Oct. 3-5 as follows: Friday evening, Oct. 3, an address by Rev. George Mark. Saturday afternoon reunion and roll call, with Rev. Frank S. Rice as speaker. Fellowship supper at 5.30, and concert in the evening. Sunday morning communion service and reception of members, with sermon by the pastor. In the evening a service of recognition and installation, with sermon by Rev. Fred A. Moore of Brookline and an address by Dr. L. W. Coons.

Palmer.—Rev. Warren Ballou Brigham, pastor. A class for the study of applied psychology is being organized under the direction of the pastor to begin Oct. 9. This group is not confined to members of St. Paul's Church, and a large number of enrollments have already been received from many interested persons.

Chelsea.—Rev. B. F. McIntire, pastor. We joined with a Methodist, Baptist and two Congregational churches during the summer in union services, each minister preaching twice and taking eight Sundays vacation. On Sept. 7 Mr. McIntire conducted a union communion service. The fall work begins with enthusiasm, with a public supper Oct. 1 served by the Ladies' Aid, and Rally Sunday Oct. 5. The parish fair comes Nov. 12 and 13. Union Sunday evening services with two Congregational churches begin the first of October in our church.

Michigan

Detroit.—Rev. F. D. Adams, D. D., pastor. Dr. Harold Marshall, manager of the Universalist Publishing House, was our preacher on Sept. 21. Our people have accepted his challenge to make the Church of Our Father not simply one of the churches of Detroit, but *the* church of Detroit. Our first installment of the five-year Christ Crusade quota, $2,160, has been paid in full. The first number of "The Wednesday Evening Dessert," a paper printed by the Y. P. C. U., has made its appearance. It is sold at five cents the copy to the people who attend our Wednesday "Family Nights," one of the established institutions of this church. Both the Ladies' Union and the Mission Circle have held their first meetings of the season with a fine attendance and much enthusiasm. Congregations for the month of September were way above the average of last year.

New Hampshire

Concord.—Rev. Harry F. Shook, pastor. Services were resumed the first Sunday in September, with a good congregation. The various societies are getting under way again. Rev. Charles H. Pennoyer, Director of the new Department of Social Welfare, was a recent visitor to Concord. The State Convention of the Y. P. C. U. was held in our church on Sept. 20 and 21, and the Concord pastor was elected president of the state organization. On the last Sunday of June a baby was dedicated—this we think has not been previously reported. Our minister is secretary of the local Kiwanis Club, and was sent to Denver, Col., in June to attend the International Convention of that organization. While in Denver, Mr. Shook was the guest of Rev. Harold H. Niles, former pastor of the Concord church.

Nottingham.—Services were held at the church in Nottingham Center during the summer, the preachers being Rev. Grant Van Blarcom, Mr. H. Styles Bridges of Concord, and Rev. Harry F. Shook, pastor of the Concord church. Mr. Shook spent most of August at Nottingham Square with his family, and preached at the Center church during that time. Eight children were dedicated during his stay here. On one Sunday evening the Christian Endeavor Society from Deerfield, N. H., visited the Nottingham church and held a service.

Pennsylvania

Reading.—Rev. L. Griswold Williams, pastor. The sixth season of the present pastorate opened with record attendances, equal to those for special holiday observances, despite the fact that the minister was not present the first Sunday, due to a delay in the docking of his ship on his return from the summer spent in Italy. During the vacation several thousand dollars worth of repairs have been made to the church. This includes a rewiring of the lighting system in preparation for the installation of a new and flexible arrangement of lights adapted especially for the special services of symbolism and drama which are in process of development. This will permit special colors and degrees of light fitting the moods of the various elements of the service. During the summer a series of illustrated lectures was given each Sunday morning under the auspices of the church school, in charge of Miss Martha Fowler, with good attendance. While in Italy Mr. Williams wrote a series of letters to the local press, which with other material has totaled more than twenty full columns of newspaper publicity during the summer. Members of the Service League, the women's organization of the church, under the direction of Miss Angelica Safford, last year cleared over a hundred dollars on hand-illumined Christmas cards, and it is planned to clear two hundred dollars the coming season. A series of sermons announced for October will deal with "Jesus and My Neighbors: The Foreigner, the Roman Catholic, the Jew, the Negro."

Vermont

Morrisville.—Rev. G. F. Morton, pastor. On Thursday evening, Sept. 11, a company of over 100 people gathered in the vestry of the Universalist church and listened to an address on Social Welfare Work by Rev. Charles H. Pennoyer. The affair was in charge of the Louise M. Slocum Class, and members of the Unity Club of the Congregational church and the Delta Alpha Class of the Methodist church were invited to attend. Other guests were Rev. George E. Goodliffe, Congregationalist, Rev. W. J. McFarlane, Methodist. Rev. George F. Morton, Universalist, and Rev. George F. Fortier, State Superintendent.

Wisconsin

Racine.—Rev. Luther Riley Robinson, pastor. About two hundred members and friends of the church met Sept. 18 to welcome their new pastor, Dr. Luther R. Robinson, and his family to the church and city. An informal dinner was served by the members of the Women's Guild of the church, after which community singing led by the church quartet was enjoyed. G. W. Fratt, president of the board of directors of the church, in a few fitting remarks, introduced the new pastor, who gave an informal talk.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,868
Huntingville, P. Q.	6
Plymouth, Mass.	1
Total	1,875

* *

CHRISTENINGS

Previously reported, 767. Concord, N. H., 1. Nottingham, N. H., 8. Huntingville, P. Q., 7. Plymouth, Mass., 4. Total, 797.

* *

STATE MINISTERS' MEETING

The State Ministers' Meeting for Massachusetts will be held in the chapel of the new Universalist church at the corner of Boylston and Ipswich Streets, Boston, on Monday, Oct. 27. The morning session will open promptly at 10.30, and two addresses will be presented, the first by Rev. Fred Atkins Moore of Brookline, the second by Dr. F. W. Perkins of Lynn. The address at 1.30 on the afternoon will be given by Dr. John Murray Atwood, President of the General Convention. This will be followed by the communion. Ministers in Massachusetts are expected to be present and those in adjoining states are most cordially invited.

* *

BOOK REVIEWS

(*Continued from page* 25)

of Christianity he holds to. And yet he centers his book about a matter of dogma, the Incarnation. He establishes certain probabilities, and jumps to a conclusion, a conclusion held long before the book was written and probably formed quite independently of the careful study which the volume represents. Is not another conclusion made equally probable by his premises? Granting the accuracy of his historical study as we gladly do, and granting his Platonism, which is held by some philosophers and rejected by others, we find his conclusion not following by necessity. He seems to mean that Jesus was uniquely the Son of God. He seems to see in the Incarnation a unique phenomenon. Suppose that the divine spirit has found lodging in all the prophets and religious teachers; suppose that Jesus differs from these in degree rather than in kind; have we not a view as well founded as the view of the Incarnation which Dr. More accepts and which he says everyone must accept

if he is not to be outside the pale of Christianity?

Dr. More is pursued by "the pale phantom of humanitarianism," to use his own phrase, and seeks refuge in the doctrine of the Incarnation. He is scholarly and he is wise, and he has written a most excellent book, but he has his own favorite dogma, which he makes the *sine qua non* of Christianity, just as this man seizes upon the atonement, and that man upon the infallibility of the Bible. He does not understand the satisfaction, the encouragement, of knowing Jesus as a fellow man.

* *

KANSAS CITY JOINT CONVENTION

The Missouri Universalist Convention, the Kansas Universalist Convention and the Southwest Federation of Religious Liberals will unite in a three-day program Oct. 21, 22 and 23 in All Souls Unitarian Church, Kansas City, Mo. The meetings will open with worship and preaching on Tuesday evening at 7.30. One or more speakers of national reputation will appear each of the three evenings. There will be separate business sessions of the Federation and of the Kansas Convention on Wednesday and of the Missouri Convention, the Alliance (Unitarian) and the Missionary Association (Universlist) on Thursday.

Notices

OLD COLONY ASSOCIATION

The Old Colony Association of Universalists will meet in the First Parish Church in Stoughton, Mass., on Wednesday, Oct. 8, 1924. The morning session will begin at 11 o'clock, with an address by Rev. H. Elmer Peters of Brockton. Luncheon will be served by the ladies of the church at 12.30. The speakers at the afternoon session, beginning at 1.30 o'clock, will be Rev. Charles Conklin, D. D., of Canton, and Rev. Warren S. Perkins, D. D., of Wakefield.

Wm. P. Farnsworth, Minister.

* *

FLORIDA STATE CONVENTION

The Florida State Convention will be held at Pensacola Oct. 23-26. The Pensacola church extends a most cordial invitation to all delegates and friends to attend.

* *

ALABAMA STATE CONVENTION

The Alabama State Convention will be held at Chapman Oct. 30-Nov. 2. The Chapman church extends a most cordial invitation to all delegates and friends to attend.

* *

GENERAL CONVENTION TRUSTEES

The Board of Trustees of the General Convention will meet in New York on Oct. 20, 21, 1924, to receive reports and transact any business which may legally come before the meeting. All matters to be presented to the Board should be in the hands of the Secretary, Rev. Roger F. Etz, 176 Newbury St., Boston, Mass., not later than Oct. 13, 1924.

* *

MERRIMAC VALLEY CONFERENCE

The Merrimac Valley Conference will be held in Grace Universalist Church, Lowell, Wednesday, Oct. 8, 1924.

10.30. Devotional service. Address of welcome by the president, Rev. Isaac Smith. Sermon by Rev. Harold W. Haynes of First Church, Lowell. Roll Call.

12.15. Luncheon.

1.30. Business. Address, Rev. Geo. E. Huntley, D. D. Address, Rev. Samuel G. Ayres, D. D.

H. B. Collins, Secretary.

NEW YORK STATE CONVENTION

The ninety-ninth annual session of the New York State Convention of Universalists will be held in the First Universalist Church, Rochester, N. Y., Oct. 7, 8 and 9, for the election of officers and the transaction of such other business as may legally come before this body.

G. D. Walker, Secretary.

* *

NEW YORK W. U. M. S.

The thirteth annual Convention of the Women's Universalist Missionary Society of New York State will be held in the First Universalist Church, Rochester, N. Y., Wednesday afternoon, Oct. 8, 1924, at 1.30 p. m. Election of officers will take place, reports given and other business transacted.

Edith W. Johnson, Recording Secretary.

* *

COMMUNION SERVICES

Two communion services, silver, will be given to churches willing to pay the transportation.

Leroy W. Coons, Superintendent Massachusetts Universalist Churches, 176 Newbury St., Boston.

* *

ANNUAL MEETING OF W. N. M. A.

The annual session of the Board of the W. N. M. A. will be held at the Universalist Publishing House, 176 Newbury St., Boston, on Oct. 22-23.

The session will convene at 9 a. m. Oct. 22, for the purpose of hearing reports and transacting all business which may be legally brought before it at that time.

Josephine B. Folsom, Recording Secretary.

* *

ILLINOIS STATE CONVENTION

The 87th annual session of the Illinois Universalist Convention will be held in the Peoria Universalist Church on Oct. 7 and 8, 1924, for the purpose of transacting such business as may properly and legally come before it.

The Illinois Y. P. C. U. annual convention will be held Oct. 3, 4 and 5, 1924, at Peoria and the Illinois State Women's Missionary Asosciation, and the Illinois Sunday School Association will meet Oct. 6.

J. M. Tilden, Secretary.

* *

ONTARIO UNIVERSALIST CONVENTION

The forty-seventh annual meeting of the Ontario Universalist Convention will be held in the Universalist church at Olinda, Ontario, Oct. 5, 6 and 7. Election of officers and other important business will be transacted. Special services have been provided for.

Mrs. E. Thompson, Secretary.

* *

KANSAS STATE CONVENTION

The Kansas Universalist Convention will meet in annual session in Kansas City, Kansas, Oct. 22, at 1 p. m., to receive reports, elect officers and transact such business as may regularly come before it.

James Houghton, Secretary.

* *

MISSOURI STATE CONVENTION

The Missouri Universalist Convention will convene in annual session in Kansas City, Mo., in All Souls Unitarian Church, on Oct. 23, at 1 p. m., to receive reports, elect officers and transact such business as may regularly come before it.

T. W. McDavitt, Secretary.

* *

WISCONSIN STATE CONVENTION

The seventy-fifth session of the Wisconsin Universalist Convention will be held at the Universalist church, Racine, Oct. 21 and 22, for the election of officers and the transaction of such other business as may legally come before it.

M. L. Aldridge, Secretary.

* *

PUBLIC MEETING

The Women's Universalist Missionary Society of Massachusetts will hold a Public Meeting at Everett on Oct. 16, 1924. This meeting will be one of greeting to our lately returned missionaries, Dr. and Mrs. Ayres, and the speakers will include representatives from our various denominational organizations.

Nellie C. Wadleigh, Chairman Public Meetings Committee.

* *

AMERICAN CIVIC ASSOCIATION

The Annual Meeting and Park Conference of the American Civic Association will be held at the New Willard Hotel, Washington, D. C., Oct. 7, 8, 9. Topics of discussion will be parks, playgrounds and national forests, their land values and their human values.

* *

MICHIGAN W. U. M. S.

The eleventh annual meeting of the Michigan Universalist Missionary Society, will be held at the Universalist church, Olinda, Ontario, Oct. 6, 7, for the election of officers, hearing of reports, and such other business as may come before the meeting.

Mrs. S. L. Holmes, Secretary.

* *

DENOMINATIONAL CALENDAR

Oct. 6-7. Michigan Convention, Olinda, Ontario.

Oct. 7-9. California Convention, Pasadena.

Oct. 7-9. New York State Convention. Rochester.

Oct. 16. W. U. M. S. of Massachusetts. Public Meeting, Everett.

* *

RECREATION CONGRESS

The Playground and Recreation Association of America will hold its eleventh congress at Atlantic City, Oct. 16-21. The registration fee is $1.00, and every one interested in "spare time activities" is urged to attend.

* *

WANTED

The Editor of the *Leader* would like to purchase a copy of Relly's "Union," English edition, and a copy of Murray's "Letters and Sketches." Advise edition and price before sending.

* *

Mrs. Aletta French Wright

Aletta French Wright passed away at her home in Lancaster, N. H., Sept. 11, 1924. She was born in Stratford, N. H., Jan. 27, 1839, of New England pioneer stock. She had the pioneer characteristics and was thrifty, capable and industrious. She had a keen mind, an interesting personality and made many and lasting friendships.

In July, 1860, she married Jefferson Van Buren Wright. In 1879 they moved to Lewiston, Maine, and in 1894 to Newport, New York, where the last years of her life were spent, except for five years or more in Livermore Falls, Maine, and this last year in Lancaster, New Hampshire.

For forty years she had been a member of the Universalist church and a loyal and efficient worker in its behalf. When the infirmities of age kept her from attending church she found her chief solace in the *Leader*, for whose arrival each week she looked with eagerness.

She had a daughter, Blanche Wright Morey, who, with her husband, Milo Morey, and two sons, David and Donald, survives her.

The funeral was conducted by Rev. J. E. Coulter, of Concord, Vt. The interment was at Stratford.

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"Tact," said the lecturer, "is essential to good entertaining. I once dined at a house where the hostess had no tact. Opposite me sat a modest, quiet man. Suddenly he turned as red as a lobster on hearing his hostess say to her husband: 'How inattentive you are, Charlie! You must look after Mr. Brown better. He's helping himself to everything!"—*Congregationalist.*

* *

"My dear," remarked the young husband, "did you ask the milkman why there is never any cream on our milk?"

"Yes, darling, and he explained quite satisfactorily. I think that it is a great credit to him."

"What did he say?"

"That he always fills the jug so full there is no room for cream."—*New York World.*

* *

"You say his wife wants to get rid of him? How do you know?"

"She told him she had read a decision which gives the pedestrian the right-of-way over automobiles, and she is insisting that he stand on his rights."—*Houston Post-Dispatch.*

* *

"Are you sure," asked the old woman, "that this century plant will bloom in a hundred years?"

"Positive, ma'am," answered the florist. "If it doesn't, bring it right back."—*American Legion Weekly.*

* *

"So you have been married before, Mrs. Smith?"

"Yus, ma'am, three times; and if it pleases 'eaven to take this one, I know where I can lay me 'ands on a fourth."—*London Mail.*

* *

Officer (handing life jacket as boat is sinking): "Here! Put this on."

Dumb-bell: "Go chase yourself. I've got all I can do to save myself without rescuing ship's property."—*Recorder (Allston, Mass).*

* *

"Rather sudden, isn't it? I don't see how a girl can marry a man she's known only a fortnight."

"I don't know how she can marry one she's known longer."—*London Mail.*

* *

He: "I loved a girl once and she made a perfect fool of me."

She: "Some girls do leave a lasting impression, don't they?"—*Record.*

* *

Bride (to butcher): "What sort of roast do you think would go well with a perfectly darling blue-and-white dinner set?"—*Life.*

* *

Tell me which comic strip you read and I'll tell you what kind of moron you are.—*Life*

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